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Of the Church · By the Church · For the Church

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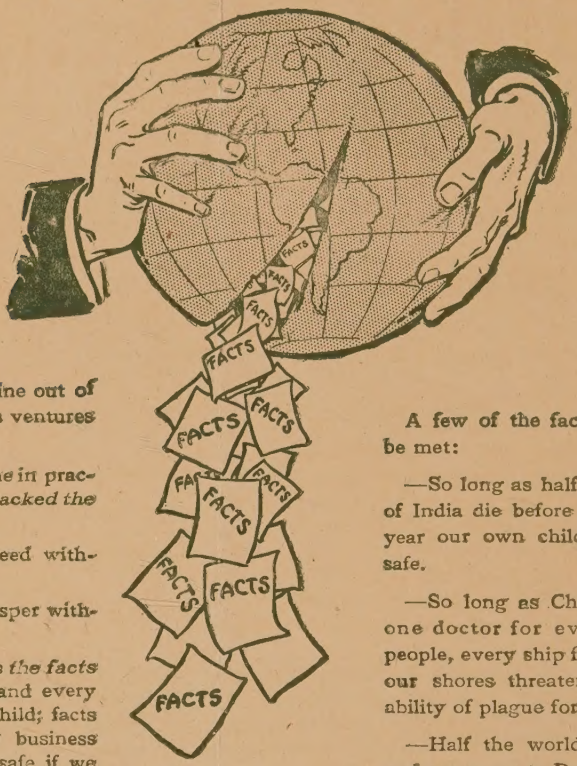
LENT 1920

JESUS ANOINTED FOR HIS BURIAL.

Now the Church Has Taken A Leaf from Successful Business



DO you know why nine out of every ten business ventures fail?

The answer is the same in practically all cases: *They lacked the facts!*

Business cannot succeed without facts.

The Church cannot prosper without facts.

The Church today has the facts—facts that affect you and every other man, woman or child; facts that show that neither business nor the nation itself is safe if we continue to shut our eyes to conditions once considered remote but now squatting at our very doors.

How the Facts Were Obtained

The leading Evangelical Churches of North America have formed a league in a great co-operative movement in order to gain greater efficiency by eliminating waste and duplication of effort. This co-operative movement is known as the Interchurch World Movement.

The Movement set out to find the facts. No superficial survey was this. It searched the most remote corners of the world to discover things as they were—not as they might be. The results of this scientific survey reveal for the first time *the whole task of the whole Church.*

A few of the facts that must be met:

—So long as half the children of India die before their second year our own children are not safe.

—So long as China has only one doctor for every 400,000 people, every ship from China to our shores threatens the probability of plague for us.

—Half the world is illiterate and a menace to Democracy.

—Over one million people have to be turned away from church hospitals each year for lack of room.

—100,000 destitute children must now be turned away from homes and institutions.

How You Can Help Your Church and Your Nation

Men and money are needed to carry out this world program. Not merely for church maintenance but for hospitals, colleges, schools, children's homes and social welfare around the world.

When your church calls upon you *give*—and give from your heart as well as your pocketbook.

The INTERCHURCH World Movement of North America

The Evangelical Churches Co-operating in the Service of Jesus Christ

45 WEST 18th STREET, NEW YORK CITY

Of the Church - By the Church - For the Church

Luther League Review

Revolutionary History of Frederick, Maryland

IN the year 1735 about one hundred German families settled on Carroll Creek and began the town of Frederick, Md. Ten years later the town was regularly laid out and was, at the time of the American Revolution, a prosperous town of two thousand inhabitants. It was described as having much the appearance of a substantial county town in England with well built houses of stone and brick and few wooden ones.

The spirit of Americanism and patriotism among the people was high and there was little toryism as the greater part of the population were Germans and Scotch-Irish, with no ties to bind them to England. The Germans were of different blood and the Scotch-Irish had been driven from their old homes in the north of Ireland by the oppressive laws of England, so were filled with resentment and ready to go to any extreme in the contest for independence.

The passage of the Stamp Act, March 22, 1765, at once kindled the patriotic flame in the breasts of the people. The stamp distributor was burned in effigy in August.

In November court convened and John Darnall, the clerk of the court, not being provided with stamped paper, refused to perform any official act which required the use of it under the Stamp Act. The court ordered that all business should be transacted upon unstamped paper regardless of the act of Parliament. In defiance of this, Darnall still refused to proceed with the business and to issue writs or record deeds, so he was committed to the custody of the sheriff for a contempt of the authority of the court until he finally submitted to the order of the court.

The court of Frederick County was the first to protest officially against the Stamp Act in the year 1765. It was celebrated in Frederick by an elaborate funeral, the Stamp Act being the corpse. A full description of the ceremonies has been preserved in the columns of the *Maryland Gazette* of December 16, 1765, as follows:

"The Stamp Act having received a mortal stab at the hands of justice on Saturday last, gave up the ghost to the great joy of the inhabitants of Frederick County. The lifeless body lay exposed to public ignominy till yesterday when it was thought proper, to prevent infection from its stench, to bury it in the following manner: The Sons of Liberty assembled at the house of Mr. Samuel Swearingen in the afternoon and the coffin was taken up exactly at 3 o'clock.

FORM OF THE FUNERAL.

"1—The colors of the town company.

"2—Drums.

"3—The banner displayed with this inscription in large characters, 'Constitutional Liberty Asserted by the Magistrates of Frederick County, 22, November, 1765.'

"4—The Cap of Liberty mounted on a staff with the several following inscriptions: 'Magna Charter,' 'Charter of Maryland,' 'Trial by Jury Restored,' 'Oppression Removed,' 'Liberty and Loyalty.'

"5—Conductors.

"6—The coffin with this inscription on the lid: 'The Stamp Act expired of a mortal stab received from the genius of liberty in Frederick County court, 22 November, 1765, aged 22 days.' On the ends, sides and ledges of the coffin appeared several inscriptions which were all together deposited in the ground as appendages to the Stamp Act, viz.: 'Tyrrany,' 'Villenage,' 'Military Execution,' 'Soldiers quartered in private houses,' 'Court of Vice Admiralty,' 'Guarda de Costas to prevent corruption in North Americans, from a redundancy of Spanish dollars,' 'Britons employed in fastening chains on the necks of British subjects,' 'Fines,' 'Imprisonment,' 'Ruin,' 'Desolation,' 'Slavery, taking pos-

session of America in order to extend her dominion over Great Britain.'

"7—Z. H. Esq. (Zachariah Hood, the stamp agent) as sole mourner carried in an open chariot. His countenance pale and dejected, his dress disorderly, unsuitable to his rank and betraying great inward distraction of mind, and his tottering situation, being scarce able to keep his seat, demonstrated the weakness to which he was reduced and plainly indicated the melancholy catastrophe which shortly ensued.

"8—Sons of Liberty, two by two.

"During the whole procession, which marched through the principal streets until it arrived at the gallows erected on the Court House green, the bells continued ringing; and on every huzza by the crowd or loud laugh of female spectators, Z. H. Esq. was observed to nod or drop his head into his bosom in token of the utmost sorrow and confusion.

"On their arrival at the gallows Z. H. Esq., unable to say anything, was seen to give a faint nod of approbation when he was asked if the paper taken from his pocket contained the substance of what he had to say. In this paper he spoke of his devotion to the Stamp Act and asked to be buried in the same grave with it. As soon as the person appointed had finished reading, he was seen to sink suddenly down and tumble out of the chariot, his body becoming instantaneously cold and stiff, so violent an assault had grief made on all his vital faculties. A loud noise and roll of drums followed and according to his own request his corpse was deposited in the earth, together with that of his beloved.

"The grave being filled up, and acclamations repeated, the company marched in their former order with colors, banners, etc., to the house of Mr. Samuel Swearingen, where an elegant supper was prepared and a ball given to the ladies, who made a brilliant appearance on the occasion."

On November 23, 1904, a tablet was erected in the court house by the Frederick Chapter of the Daughters of the American Revolution as a memorial to the twelve judges who repudiated the British Stamp Act.

In the war which followed, Frederick city and county did their part. In 1775 two companies of minute men or riflemen were sent to reinforce the army at Boston. They also supplied 1700 men to support Washington at Valley Forge.

In the rear of the Maryland School for the Deaf is the old stone barracks built in 1777, with a view to using it as a fortress in times of stress. In those days the volunteer militia drilled on the commons, which

(*Continued on page 34*)

HON. JOHN F. KRAMER

THE FIRST NATIONAL PROHIBITION COMMISSIONER A LUTHERAN

The Hon. John F. Kramer has recently been appointed as Federal Prohibition Commissioner. By virtue of this office, he will have charge and oversight of the entire organization formed for the purpose of carrying out the federal prohibition amendment and laws enacted thereunder. With his office in Washington, D. C., the organization of which he is the head extends into every State in the Union. The high honor thus conferred on him consists in Mr. Kramer's preeminent fitness for the responsible position. He has all the qualifications for the trust reposed in him. The people may rest assured that under his administration there will be an impartial and faithful enforcement of the law. He is able, fearless, and true to his trust. None who know him will ever doubt him. The enforcement of the new nation wide prohibition law is in strong, fearless and faithful hands.

It is particularly gratifying to Lutherans to know that this man has been selected from their ranks. He is a resident of Mansfield, Ohio, and is well known in Lutheran circles, particularly on account of his activity in connection with the Lutheran Brotherhood Executive Committee of which he is a member. Mr. Kramer is also a warm friend of the Luther League.

The Spiritual Development of the Luther Leaguer

BY REV. ARTHUR T. MICHLER.

TO call your minds to a consideration of this theme is an effort at spiritual conservation. At best we are so occupied with the daily routine of the present, that we give passing thought to the eternal. Whilst it is true that we possess a physical nature and are endowed with the power of intelligence, it is also more true that we are spiritual and eternal. Amidst all of the beauty, glory, and attractiveness of this great world, we, as a body of young people, must learn the lesson early and thoroughly that there is a greater beauty, glory, power, an attractiveness lying within the human breast. It is to a consideration of this that the theme calls us.

The spiritual development of the Luther Leaguer requires the asking of three questions.

First. Who is the Luther Leaguer?

Second. What is his Ideal?

Third. What are his Opportunities?

To the first question, Who is the Luther Leaguer, let us give an answer. The Luther Leaguer is first of all a Christian. This means that such a person *believes* in Jesus Christ as His Redeemer for time and eternity; *bears a love* toward Him; and *is serving Him* by a life of willing obedience. Such is the meaning of the term Christian, and such a true Luther Leaguer is. Not that he has attained perfection in it all; but rather that such is his aim.

The Luther Leaguer *believes* in Jesus Christ as his Saviour. He knows Him through the gospel. He has seen Him in the lives of the patriarchs an prophets; in the apostles an disciples; in Pastors and teachers of the Church of past centuries; and in the saintly lives of His people today. He knows Him by the reality of his own weak experience and he sees Him in the many Institutions of Mercy planted all over our land. The Luther Leaguer *believes* in Jesus Christ both as God and as man and places his trust for all that he is or hopes to be *in Him.*

The Luther Leaguer returns his heart to Jesus Christ because Christ first loved him. This he knows by reason of Christ's life and work. His presence upon earth, His teaching, and His death all speak in accents loud of His passionate love for the individual soul. Yea, in Christ's entire mundane life He manifested the truth, that "God so loved the world." This fact is so apparent and real to the Christian, even now in the ordinary experiences of his daily life, that he must give his heart in sincere affection to the Master Who bought him.

The Luther Leaguer *serves* Jesus Christ by a life of willing obedience. He seeks, by the aid of the Holy Spirit, to love what God loves and to hate what God hates. He endeavors to serve God and man because Jesus glorified and made perfect such service. As he learns that Christ's chief glory was "to do the Father's will," so he seeks to imitate his Lord. Only in service is he truly happy. But above all things he cultivates the spirit of obedience. This was the constant emphasis of Christ's revelation concerning Himself. In season and out of season, in joy and in sorrow, among men and on the mount, in persecution and in prayer, He sought to do the Father's will. So it is with the Christian. Above all things, in the culture of his soul, the Luther Leaguer endeavors to obey.

With reference to years, the Luther Leaguer is either a young person, or an older one; for the Luther League is composed of both types. There is no age limit beyond which an earnest Christian can no longer be termed a "Luther Leaguer." This is true because of that for which the Luther League is organized. Its splendid purpose is "to stimulate to greater Christian activity and to foster the spirit of loyalty to the Church." Therefore, its work is "Of the Church, By the Church, For the Church." Consequently the Luther Leaguer is a confirmed member of the Lutheran Church. He has made his public confession of Jesus Christ before the Church and the world, has renounced the devil and *all* of his ways, and has been admitted to the full privileges of communicate membership in the Church. The Luther Leaguer is a Christian and a confirmed member of the Lutheran Church.

But he is more than this. He is a *learner.* This idea strongly characterizes the Luther Leaguer. He has an open mind and seeks information. He desires to know more about Divine Revelation and his Church. Surely the most precious heritage we possess is the Bible. In it is life for time and eternity. In it is the only and certain revelation of God, of all that He is, of all that He wills for man, to man. In it is the picture of Himself and the knowledge of what He has done to accomplish man's salvation. This the Luther Leaguer wants to know. This he is willing to know.

He, therefore, will use this precious gift freely. He will possess a Bible all his own. And if there are six Luther Leaguers in one home, there will be just as many Bibles for personal use. The Word of Divine Truth is the Bible! How it energizes, enlarges, stimulates, glorifies and enriches!

The Luther Leaguer is a *willing* learner concerning his Church. Of this he wants to know more. Of this he should be largely informed. The Church, which emphasized rightly and anew, the power of the Word, which conquered amidst the fierce assaults of a corrupt church and a powerful empire, which gave the world a new freedom and the impetus of that which has resulted in the blessings of modernism, this Church, I say, the Luther Leaguer wants to know. Through the literature of the Church, and of the League he *can* know and become a well informed worker and of such a character is the Luther Leaguer.

Further, the Luther Leaguer is *a worker.* He will work *in* the League and *for* the League. *In* the League he will do his part, and share responsibility. He believes in the purpose of the League with all his heart. Therefore, he will work. As a member of the League he will be faithful. If placed on a program he will do his best. He will never shirk, and will always be ready unless prevented by unforeseen circumstances. If he is placed on a committee he will feel a certain duty resting upon him. He will be faithful in the small things, that he might be worthy of the higher. If he is an officer, he will plan and labor and seek the co-operation of every member.

He will work *for* the League. His deep interest in its activity and his conviction in the strength of its purpose will create a fine enthusiasm which will spread. His labor will be gladly given because he is engaged in a noble and permanent work. The worth of our young people, their represented strength, their promise for the future will be a large incentive and because of it, he will labor not only *in* the the League but *for* it.

For the development of his spirit, the Luther Leaguer surely should possess an ideal. Let us, therefore, address ourselves to the second question, *"What is his ideal?"* First of all it is the acquirement of a *fine character.* This includes the highest and best development of his entire personality. His spirit needs a culture, his mind a quickening, his body health, and his manner of address pleasing ways. Whilst this is an ideal, it is that toward which he should strive; for the soul without a high ideal is weak and flabby. The Luther Leaguer is to desire strength of spirit. Amidst a world of sin and evil, doubt and decay, hardness and faithlessness, he will need a strength which the world cannot give. And after all, his spirit is the most important part of him. Primarily he is a spirit and all that he does is by the direction of his spirit. Here, then, is where he needs his greatest strength.

But how is he to secure it? Only through the Word. The power of God alone can supply him with strength. Through the ministrations of the Church, the Luther Leaguer is to secure his power. He is to hear and assimilate the Word, that he can say with the psalmist, "Thy Word have I hid in my heart that I might not sin against thee." He is to strive toward perfection, although he never attain it. This, however, is the ideal and it is this which he is to keep before him. He is to be perfect even as his Father in heaven is perfect. The seeking of such a culture will produce a Luther Leaguer, joyful in spirit, active in service, strong in the world for the Kingdom.

The Luther Leaguer is to strive for a higher development of his mind. Not only is he to be an intelligent Christian, but a strong-willed individual. Here is where he is *to determine* to *think* and *do* for truth and righteousness. As a man *thinks,* so is he. Therefore, the mind of Christ is to dwell in him. He is to know Jesus Christ and Him crucified. For Him, is he to will to do. For the purpose of the League he is to determine to labor. Thus the high ideal of noble Christian thought and strong action for righteousness is to be in him.

The Luther Leaguer seeks the development of social graces which permit him to mingle most pleasantly with his fellowmen. His influence upon others counts for so much. As a Christian character, should he not feel the sense of a fitting relation to his fellows? Is it not here where he scatters the seeds of kindness, of helpful influence, of that which commends the gospel of his Lord and Master? In the securing of a fine character, surely the desire for such a pleasing disposition is a worthy aim.

The Luther Leaguer's second ideal is a *large conception* of Christ's Kingdom upon earth. Of one fact the Luther Leaguer is sure—that of the Kingdom of God and the Kingdom of the World. His eyes, however, are focused upon the great spiritual Kingdom of the Father. Its supreme place upon the earth is the conviction of his heart. This Kingdom he rightly places above every other consideration. Whatever the beauties of this world may be, and they are magnificent and are here for the Christian to enjoy, nevertheless, the supreme place of Christ's Kingdom is never overlooked but is constantly emphasized. It is a Kingdom which is to swallow up the

Kingdom of the world. It is a permanent Kingdom, with men and women as citizens, with glory and beauty its joy, with sin and death no longer known. It is a Kingdom, which while it is in the world, transcends the world. It is a Kingdom, the supremacy of which is but feebly exposed to view in the wonders of the physical universe. If the earth is large, the Kingdom of Jesus is larger. If the universe be great, the Kingdom of redemption is greater. It is this *largeness* of the Kingdom which grips the Luther Leaguer.

But *its power* to alone produce an acceptable righteousness is also realized by the Luther Leaguer. The spirit of this world is evil, with its consequent hardness and lack of feeling. What will soften this and overcome it? Is there nothing? The Luther Leaguer affirms—there is. It is the righteous-producing power of the Kingdom of Christ. And it is this power only, which will produce it and sustain it. Witness the power of the Church in all ages. Witness it in our own land in our own time. Witness it in this city. Witness it in the transformed lives of past blasphemers. Witness it in young men and women with lives made pure and strong. Witness it in idolatrous lands with their low type of civilization. Witness it in the fascinating life stories of Christian missionaries; and in all of these observations the *eternal power* of the Kingdom to alone produce a righteousness in the human heart acceptable with God, is clearly demonstrated. This universal conception of Christ's Kingdom, its supremacy and power, constitute the second ideal of the Luther Leaguer.

The Luther Leaguer's further ideal is a *true estimate* of *the need* of Christian service.

Since the Kingdom is all in all, its relation to others is of paramount importance. This conception consitutes a high ideal which will lead to action. Whatever the Luther Leaguer does, he does as a Christian, to glorify God. His daily employment, whatever it may be, is a divine work. In it he will find abundant opportunity to serve. Serving an unbelieving employer *well,* is a service God will surely bless. Being faithful to a trust, to the confidences of others, to the work in hand will produce an impression for Christ and His Church which cannot be accurately estimated. *The living of a life* is the finest form of Christian service among others, *for* them, and in this the Luther Leaguer will find golden opportunities, probably not those which will be the most loudly heralded, but those which are genuine nevertheless.

But such a loyal Leaguer will not fail to speak and work for the Christian profession of one or several who are without. Such as are little concerned, need such a personal touch and the sincere evidence of personal interest. What a fine field of work here! What real happiness and splendid results! If many easy-going Christians were to taste, but once, of such beautiful satisfactions in such forms of personal service, they would pray and work more than they do. Luther Leaguers, see the ideal, and enter upon the work. It will bring *you* a rich harvest; for the results of such activities are not one-sided but mutual. You will grow in spirit, if you engage in service. Activity always produces development. Will it be different in the spiritual than in the physical realm? By so doing you will grow, not only in interest and in joy, but in spiritual strength.

To accomplish this development, What are the opportunities of the Luther Leaguer? They are the *activities* and the *companionship* of the Luther League.

The activities of the League, well planned and carried out, constitute a fine opportunity. The stated devotional meetings are a splendid inspiration and a help to the Luther Leaguer. Such meetings, whenever held, are of great spiritual value; for frequently new thoughts and suggestions are produced which are peculiar to the meeting itself. The educational meetings are also of splendid help. Through the topics or varied program or special address for the occasion, both inspiration and information are given which cannot but exert its fine influence. The very fact of meeting in such a way constitutes an opportunity for development and if this is kept clearly in mind in our League work, a larger measure of success will be forthcoming than has characterized the past.

Undoubtedly, a League which has before it a clear and well-defined program of work, some well-established objective point for which to labor, is the organization which offers the finest opportunity for the Luther Leaguer's development. A League without some plan or aim is like a ship without a rudder. It moves along, quite nicely at times, but when rough weather comes, it is tossed around at the will of the elements. Thus many of our societies are like the rudderless ship: floating nicely 'tis true, but going nowhere. Let Leagues of this type go back to the shipyard for repairs. Let such wandering organizations plan to put a steering gear aboard and place thereon a steersman, and then by the aid of chart and compass, strike out for somewhere worthy of a visit. Only such a voyage is pleasurable and of value. And when the ship has reached the harbor,

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Organization

BY THE REV. C. P. HARRY.

ASSOCIATION finds strength and conservation in organization. Organization crystallizes into a firm form those elements in association which before had been fluid and indefinite. Organization should be planned with care.

When anyone in a congregation, the pastor or an interested layman, thinks that the elements of association exist in the congregation and that they ought to be organized, his first step should be to learn about organizations. He should visit other congregations in which there are organizations. He should study their constitutions and methods. He should talk with the active members and leaders in them, especially with those who assisted in the formation of the organization. He should familiarize himself with the literature of the organization, both local and general, if it has wider connection. A letter to Mr. Harry Hodges, 846 Drexel Bldg., Philadelphia, Pa., will bring literature about the Luther League and many suggestions about its organization and work.

Having become familiar with the general principles of organization in one or more of the various church organizations such as the Luther League, the Christian Endeavor, the Epworth League, etc., he ought to begin to talk with others in his congregation about the desirability of an organization and to acquaint them in conversation and thru the literature obtained about organization. Then if there are several of them who agree that an organization is both possible and desirable and if they are willing to take part in forming it, it should be brought before the Church Council. It will be well to speak with individual members of the Council first, secure their support and have one of them introduce the matter in the Church Council meeting. Then, when these preliminary steps have all been successfully taken, and then only, should a meeting of the young people be announced.

The plans for this first meeting should be worked out with great care. Much of the initial success of the organization depends upon wise care right here. Of those especially interested, appoint one or two to be at the door of the room in which the meeting is held to welcome all who come. Have the room attractively arranged during the afternoon or at some other time before the meeting. Have the refreshments ready and on hand before the people gather. Arrange who shall serve them. After a considerable number have arrived, let one of those who are planning the organization call the meeting to order and offer prayer. Let it be a general prayer for the welfare of the church and congregation and for God's blessing on those gathered together in the meeting. Then invite discussion on the place of young people in the church, the value of organized effort and the other advantages which would accrue to the congregation and the young people if they could effect organization. Have several of those most interested ready to speak until the discussion becomes general. In the course of time someone will suggest that organization might be carried out at once. If there is any doubt that this suggestion will be made, have some one of those most interested ready to make it. A motion should then be made to elect a temporary chairman. When this has been done, a temporary secretary should also be chosen. After this the discussion will probably continue. Some one should move that a committee be appointed to draft a constitution. This committee should be carefully chosen from among those who are most interested and best informed on young people's organizations. When this is done, there is not very much else that can be done, except to set the date for the next meeting when the committee preparing a constitution should be ready to report.

Follow the business with a social. Let those who are directing the first meeting, plan that all may become personally and pleasantly acquainted. Have a few games or other social features (socials will be more fully discussed in a subsequent paper) and the refreshments. Try to manage the meeting and especially the social part of it so that all shall have a thoroughly good time and shall want to come again. Conclude the evening with a brief prayer for the success of the new project, the guidance of the committee on constitution, and let all unite in the Lord's Prayer.

The second meeting is quite as important as the first. Every feature of it should be carefully planned, from the pleasant reception at the beginning to the final social and refreshments at the end. The constitution committee should consult model constitutions and the constitutions of other similar organizations and from them form a constitution which will fit the needs and circumstances of their own organization. No constitution can fit the needs of all organizations. Each should have its peculiarities to suit its local needs.

After the young people have gathered, the meeting should be called to order by the

temporary chairman. He should offer prayer. Then after a few words of cheer, he should ask for the minutes of the first meeting. When these have been read and approved the report of the constitution committee should be received. It should be considered item by item and amended or approved as may commend it to the desires and good sense of those present. After it has been adopted, a permanent president and other officers should be elected according to its provisions. The organization will then be ready to take up any business that may be presented. After the business has been disposed of, there should be another social better than the first. In this particular care should be taken to see that all meet new members who may not have been at the first meeting. Personal and pleasant acquaintance is one of the fundamentals of continued success in any organization. The evening should end with prayer as before. Every constitution should include at least the following items:

Name of the organization.

Purpose.

Relation to church authorities.

Membership—eligibility, election, obligations, rights, discipline.

Officers—eligibility, election, term, duties, powers. (There should be a definite limitation on the number of terms any officer may serve.)

Committees—Standing committees—Most organizations include the following: Executive, devotional, social, missionary, educational (or literary), membership, music, juniors. The number on each committee and the method of choice should be specified. Special committees—manner of appointment should be noted.

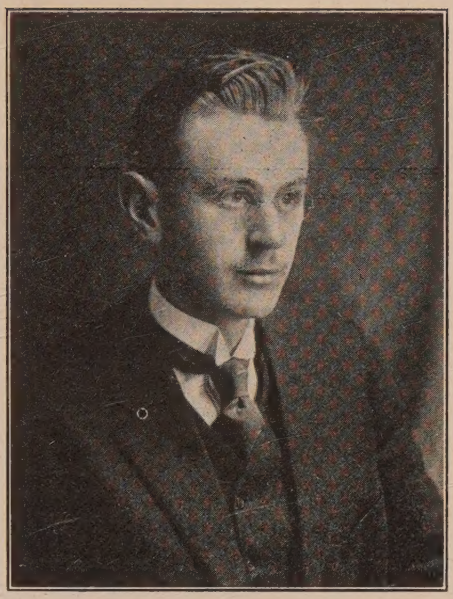
Finances—The means of financing the work should be provided by the constitution. Dues, collections, assessments have all been found successful. Decision should be made as to which way will yield the best return with the least friction in the local situation.

Meetings—The time and usually the place of the annual meeting should be in the constitution. Other regular meetings may be left to the by-laws.

Amendments—The manner in which they must be offered and how they may be adopted should be specified in the constitution.

By-laws include matters of less importance which are nevertheless regular. They are grouped in the by-laws for convenience and to avoid the necessity of having the same matter come up periodically.

Model constitutions may be obtained from the General Secretary of the Luther League, from the headquarters of the Christian Endeavor, etc.



GEORGE W. NELSON.

CONVENTION OF NORTH CAROLINA LUTHER LEAGUE

The Twelfth convention of the District Luther League of Western North Carolina was held in Holy Trinity Church, Hickory, North Carolina, October 15-17, 1919. Routine business was transacted, and addresses made by the Rev. C. R. W. Kegley, the Rev. J. C. Peery, the Rev. H. B. Schaeffer, and by the General Secretary of the Luther League of America, Mr. Harry Hodges. A budget of $1,500 for the coming year, to provide for the support of the Fukuoka-Hakata Station, Japan, and for a Field Secretary for four months to extend the work of the Luther League in the State, was arranged for. Seven new Leagues were received into membership, and steps were taken to co-operate with the North Carolina Young People's Federation to bring about a union of the two organizations. Action was also taken to change the name of this organization from "The District Luther League of Western North Carolina" to "The Luther League of North Carolina." The following officers were elected for the coming year—President, Mr. Geo. W. Nelson; Vice-President, Miss Abbie Reeber; Recording Secretary, Mr. Hugh Rhyne; Corresponding Secretary, Miss Faustina Jones; Treasurer, Miss Bertha Cline. The President was appointed to the office of Field Secretary, as before mentioned.

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INDIA

—The Young People's Parish Abroad in India is the Sattenapalli taluk. Each share requires the payment of $10 a year. Luther Leagues and Young People's Societies are taking one or more shares.

Suffer Little Children!

BY ALICE MANNING DICKEY.

THEY lay by the trodden roadside, thin and pale, ragged and dirty, snuggled in each other's arms and sleeping as heavily as if camions and ambulances and transport wagons were not constantly rumbling past—sleeping in just the way any other little boy sleeps at night in his good comfortable bed, or any other little girl in what is still not much more than a crib.

The Red Cross nurse who spied them lying there in the dusty grass and took them back to the hospital with her, wrote home a few days later:

"They do not know what has become of either father or mother! Can you imagine it? Two little children, eight and six, no bigger than Paula and Bobby, with no home, no people, facing in their baby way the problems of existence which have discouraged grown men. I tell you, my dear, here in France the agony of the wounded and the groans of the dying are not so hard to bear as the suffering of the little children.

"As to Victor and Yvonne, if I can find nobody to claim them, I shall label them 'Mine!' They are so brave, so good! And I shall keep them both, for they must not be separated. That would be too cruel."

But even as she wrote a Greater Power ruled otherwise. Within the week, she had died in the influenza epidemic. Her friends in America never heard from her again, and no one has been found to tell what was the fate of little Victor and Yvonne.

To get a real picture of War, unaffected by adult pragmatism, one should be able to look into the brain of the little French child. Many of the little brains, of course, have given way under the terror, shock and privation, and today humane people, through special schools in France, are trying to bring back reason to the hundreds of twelve or thirteen-year-old children who have been reduced to the mentality of four years. But the other little children, those who have come through the terrible experiences, who have passed through bombardments, slept in cellars, in dripping mines, by the roadside; who have lost their fathers, watched their mothers carried away into Germany, been part of the tragic procession of refugees over and over again; who have been hungry, cold, homeless, friendless—and what do these little minds think about, what questions do they ask themselves?

Brought up to go to church and pray to God, to honor their fathers and their mothers and believe in human kindness, what effect must all this only partly understood horror have on their attitude toward God and the world?

There was little Jeanne Dupres, for instance. When the Germans captured the town in which she lived, and carried away every boy baby, she was dragged from her go-cart by a burly German who, finding her to be a girl, dashed her to the pavement. She was permanently crippled. What thoughts does little Jeanne conceal behind the smile with which she still manages to brighten her pretty face? To be sure, she has a grandmother to care for her—a grandmother whose face bears the marks of terrible memories; who has seen war take away the father of her little grandchild, and has watched her daughter marched away into Germany never to return. And though they are poor as poor can be, yet to have a grandmother is a big piece of good fortune when one remembers all the little girls who have nobody.

What would the little children of France do without the grandmothers? In every village we see them, slow of hand and foot, sad of heart, confused of brain, taking up again the cares of motherhood. They cannot do much, and—this we should not forget—what they can do will be for only a little time. Little children—grandmothers! on these two are built much of the hope of France; for 53 per cent. of all the male population of France under thirty-one years of age died in the war.

Victor and Yvonne are only two of thousands of little fatherless French children of similar experiences. On the lists of The Fatherless Children of France, an American organization co-operating with a similar one in France of which Marshal Joffre is the head, there were 60,000 little needy children at the time of the armistice, for whom aid had not been found. Some of them had mothers or were being sheltered by some needy female relative, but the fathers of all had died fighting for the peace of the world.

This American organization for more than three years has been seeking to supplement the tiny pension of 10 cents a day granted by the French Government to its war orphans at the time of the early disasters, with an additional ten cents. There have been many warm-hearted Christian men and women who have been willing to pledge $36.50 a year (10 cents a day) to care for a child, and such a pledge has immediately constituted such man or woman the "godfather" or "godmother" of a child

(*Continued on page 32*)

Why I Am a Lutheran

BY THE REV. E. F. VALBRACHT.

NO one ought to be a member of any organization without being able to give some reason for being a member. As St. Peter advises Christians, "Ready always to give an answer to every man that asketh you a reason concerning the hope that is in you." This is especially imperative of those who call themselves Lutherans, for there was a very good reason for the Lutheran denomination coming into existence during the sixteenth century and for being in existence today.

It is especially needful for us to give our reasons for being Lutherans in this day, because the world to a large degree is ignorant of matters religious. It is also a world deluded by strange so-called teachers of religion, and it is also a miserably helpless world, for men and women are at sea concerning religion; they are casting about for a solution of human social ills and for a solid rock upon which to build.

We are familiar with the cry "it doesn't make any difference what church you belong to" and the cry of church union. But we have learned that such calls come from two classes—hypocrites and those who lack conviction.

We are Lutherans:

Firstly. *Because to be a Lutheran means to be a Christian, a disciple of Jesus Christ.* We are a part of the Church, the communion of saints, that grand and glorious cloud of witnesses; a part of the priesthood of believers, that body of people that has been the hope of the world for the past nineteen centuries and stands today as the only succor of the world's needs. As an individual it has by the grace of God given to us hope, peace, comfort and salvation.

Secondly. *Because we believe that the teachings of the Evangelical Lutheran Church are the true interpretation of the Scriptures.* Our Church stands alone in her interpretation of such doctrines as the Person of Christ, the relation of free will and grace, baptismal regeneration and the real presence in the Sacrament of the Altar. Think of it! Such vital truths of God's Word. Take, for instance, the doctrine of the Lord's Supper, that most sacred privilege that we enjoy, being emptied of all its power and sacredness by all other Protestant and colored with superstition by the Roman Catholics.

And besides the four above vital truths of God's Word think of how many no longer believe in original sin, the vicarious atonement, the divinity of Christ and the bodily resurrection, etc. Is it merely prejudice on our part to hold to purity of doctrine? Can any one know the struggle that our forefathers endured to give to the world God's Word in its purity and then say that it matters little to what denomination we belong? Here we stand, we cannot do otherwise.

Thirdly. *Because of her Practices.*

We love her Service. We have yet to find a church outside of our own where we could really be in a true spirit of worship by the way they conduct their services. But let a person take part in the Common Service of our Church and we feel at once as though we were before the throne of Grace. There is a real spirit of worship. We love her hymns. We have sat in churches and tried to sing the hymns called "gospel hymns" and the "cheap revival song book kind" and it seemed like mockery to sing some of them. But like a lady who recently came to us from another denomination said, "Every word in our hymns means something."

We love her churchly arrangements, the distinction between the sacrificial and sacramental parts of the worship, the altar, the vestments, the robed Pastor—in short, we love everything that adds to the worship so that after the service we feel that we have been in a house of God and not in a theatre or meeting house.

We prefer by far catechization instead of the revival system. We believe in a closed communion to the extent that we think it a serious matter, based on St. Paul's warning, that every one should realize what a serious matter it is to partake of the sacrament of the altar, and we believe in having Lutheran pulpits for Lutheran Pastors *only.*

And we love the observance of the church year.

Fourthly. *Because of the spirit of the Lutheran Church and by spirit we mean predominant characteristics.*

(a) The word and not human reason is the authority.

(b) She is not fanatical as many of the sects are.

(c) She is not mystical as Eddyism and spiritualism are.

(d) She is conservative, sane, scriptural, allowing the Holy Spirit to work through the means of grace.

Fifthly. *Because she stands for separation of Church and State.*

The State is an institution of God as is the Church and we must render unto Cæsar the things that are Cæsar's. But the Church is not Cæsar's. The Church as God's institution has one office to perform

and that is to save the souls of individuals and not to be merely a source of reform and human propaganda.

The pulpit is a sacred place dedicated to the proclamation of the gospel and not to air political views or to waste its time with topics of human interest and entertainment.

A church is a church and not a community clearing house, or a day nursery or a literary society.

When we attend the services of God's house we want to worship God and hear his Word. We can get entertainment and care for politics and other human interests at other times and in other places.

And if the State or the world would endeavor to encroach upon this sacred privilege we would remind them of St. Peter's remark to the Sanhedrin, "We must obey God rather than men."—Acts 6:29.

Sixthly. *Because she is democratic in her government.*

As the great Carlyle writes in substance, "When Luther took his stand at Worms the seed of democracy was sown."

We have no Pope, as Roman Catholics do. We need no Bishops, as some Protestants do. We believe in the universal priesthood of believers. And as a result of this doctrine every member of the church has a vote, the congregation is the source of authority. The world will be safe for democracy religiously and politically if Lutheran principles are observed.

Seventhly. *Because she believes in a trained and educated ministry.*

We have still to have the experience of attending a Lutheran church where some so called preacher arose to preach who seemed to know little about what he was presenting, or left the impression that he was a clown instead of a minister. But in other churches we have heard these fellows who take "a year's Bible course" and then go out and preach strange and fantastic ideas. We have met them in ministerial associations and discovered, we believe, that a great deal of the error being taught and the lack of conviction finds its source in these uneducated ministers. Eddyism and Mormonism are products of such unlearned leaders. Lutheranism has never in all her history given rise to any of the errors that are deluding people today, but behold the balance of Protestantism. When will they cease creating new sects? The Lutheran church was born in a university and her ministers are still theologians. We believe in scholarship as well as in piety.

Eighthly. *Because the Lutheran Church knows exactly where she stands doctrinally.*

In this age of the continual cry against creeds and confessions there has resulted a lack of doctrinal study and doctrinal preaching, and this in turn has resulted in a lack of clear knowledge of doctrines. We have found ministers in other denominations who are not sure as to where they stand or what they believe on certain doctrines and this condition has given error an opportunity. But our Church in America stands as a unit, confessionally. The Book of Concord contains our confession and the Book of Concord has stood now for almost four hundred years. It has never been changed and will never be changed until the Lord returns to give us further revelation than that contained in the Bible. And as Lutherans we find great comfort in turning to our confessional writings and learning the true interpretations of the vital doctrines of God's word, and especially so when we must come in contact with the errors so prevalent on every hand. Where is there another denomination that can offer us the same? We have read the ideas of Rockefeller, Jr., and the conflict in his denomination. The Universalists have recently recast their creed, and as Dr. Gerberding told us recently, the Methodists have stricken from their Baptismal formula the words "conceived and born in sin" and thus with a sweep of the pen cast aside the doctrine of original sin. And we have read concerning the trouble the Presbyterians are having with men who are ordained into their ministry who no longer believe in the Virgin birth or the Divinity of Christ, and of the pastor of a New York church who said "he hated orthodoxy like hell." We thank God that there is one church that knows where she stands.

Ninthly. *Because the Lutheran Church alone can combat Roman Catholicism.*

Say what you will, Romanism is still the great enemy of truth, liberty and democracy. She hates Protestantism, but she hates the mother of Protestantism, our beloved Church, most. She is still spreading lies about Luther, for if she can destroy Lutheranism, Protestantism would lie helpless at her feet. But we know her, we know her errors, for our confessional writings were written to counteract them. Romanism is strong and she's growing twice as fast as Protestantism. She still covets world control both politically and religiously, but so long as Lutheranism in its purity survives she will not gain her end.

Tenthly. *Because of her glorious history of the past four hundred years.*

Lutheranism is not only the mother of Protestantism but she has gloriously witnessed for the truth for the past four hundred years. She gave her blood in the

(*Continued on page 30*)

The Danes in America

ALTHOUGH the Norwegian, Leif Erickson, was the first white man to set foot on American soil, it fell to the fortune of a brave Dane to trace the Northwestern boundary of the American continent, and to discover that America was not at all connected with Asia.

This man was Vitus Bering. He was sent as commander of an expedition in 1725, whose purpose was to explore the northwestern coast of America. He explored the sea that now bears his name, and in 1728 he discovered the strait which divides the old world and the new, and which also bears the name (Bering Strait) of this brave Danish explorer.

Prof. Rasmus B. Anderson, upon whose writings this article is based, delivers himself of a fine bit of poetic fancy when he says:

"There they stand (Leif Erickson and Vitus Bering), one at the rising and one at the setting sun, and embrace with their strong Scandinavian arms the country which has since become the United States of America."

In 1619, a whole year before the Pilgrim fathers started for the new world, Christian IV of Denmark sent an expedition in two ships to discover the Northwest Passage. The ships were called "Eenhjoruingen" and "Lamprenen," and carried sixty-six men. The leader of the expedition was a Norwegian, Jens Munk. He started from Copenhagen on May 9, 1619, and, crossing the Atlantic, tried to find a passage north of the continent. He entered Hudson Bay and took possession of the country in the name of the King of Denmark, calling it Nova Dania. But the men could not stand the climate and died rapidly. The chaplain of the expedition, Rasmus Jensen Aarhus, who was the first Lutheran minister to set his foot on American soil, died February 20, 1620, on the southwest coast of the bay, near the mouth of the Churchill River. His last sermon was a funeral oration, which he made at the burial of one of the members of the expedition from his own deathbed.

On September 25, 1620, Jens Munk and two of his companions, all the survivors of the expedition, landed, sick and heartbroken, on the coast of Norway.

But, although this was the end of any attempt to get direct possession of any part of the North American continent, the Danes have played no small part in its history. The famous Pilgrim Fathers came from a part of England where the people were almost entirely of Danish descent. This fact can be proven as well by history as by a study of the personal and place names of the part of England from which they came.

It is a well known fact that there was quite a colony of Danes in New Amsterdam (now New York) as early as 1624, and in the West Indies history tells us the Danes had planted colonies as early as 1650. From these West Indian colonies, which have remained Danish up to the present time, a great number of people emigrated again to the English possessions now forming a part of the United States. Jochum Melchior Mogens (1715-1783), one of the apostles of the church in the Island of St. Thomas, lived in New York eleven years (1749-1760). Many of the ministers of the German Lutheran church in Pennsylvania were Danes or of Danish descent. Peter Brunholtz came to Philadelphia in 1745 and worked as German pastor at Germantown and Philadelphia until his death in 1758. Rev. John C. Leps was a Dane by birth. He served as a minister at Athens, N. Y., and later became a teacher in the first college built by the Germans in Philadelphia (1773).

While it would be easy to name a number of Danes who played prominent parts in the development of the new continent, it is not necessary for the purpose of this paper to do so. The fact remains to be told, however, that before 1850 there were no completely Danish settlements in America. The Danes who were here before that time had come singly or in families, and were spread all over the Eastern States and were mostly found in the large cities. From 1820 to 1860 the number of immigrants to this country from Denmark increased from 120 to 5,540. After 1860 came, of course, the greatest number. In fact, after 1865, more Danes have come to this country than the statistics show. This is accounted for by the fact that from 1865 the vast number of emigrants from Schleswig have been put down as Germans in the reports, while, as a matter of common knowledge, they are Danes, both by descent and speech. According to latest reports there are in the United States a little over 200,000 Danes, or children of Danes, counting the grandchildren as Americans. Of these a trifle over 160,000, or between 75 and 80 per cent, are found in the nine states—Iowa, Wisconsin, Nebraska, Minnesota, Utah, Illinois, California, Michigan, and New York, the states being named in their order of precedence.

As American citizens, the Danes are among the best. In their ranks are found very few criminals and their standard of morality and of education is very high. Besides this, they have behind them a history showing personal and national qualities, the most desirable in any nation—

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Book Reviews

The Bible of Nature and The Bible of Grace, by Joshua H. Miller, Ph. D., The Roxburgh Publishing Company, Inc., Boston. A Review.

This book brings upon the reader an avalanche of evidence that the Creator of Nature is the author of the Bible. It overwhelms the objector, silences the critic, clarifies the vision of the honest doubter, quickens the faith of the weak believer, and fortifies the champion of true religion.

For the most part the scientist is met on his own ground, but in such terms that the reader of average intelligence, though he lack scientific knowledge, can follow the writer's reasoning.

On the very first page of the preface he demolishes the theories of the objectors by the statement that "there never has been and never will be a fact to prove that there is *no* God (the italics are ours), or that the soul is *not* immortal, or that Jesus Christ did *not* come to earth as God man to die for our sins, because *facts* have no *negative* proof-power." And at the end of the book he cites several instances of groups of scientists opposing each other in the field of science itself even more strongly than any group has opposed religion. Then he names scores of the foremost scientists who were confessedly and consistently firm believers in the Christian religion.

Between the beginning and the end, the book is filled with statements of facts and deductions of evident truth which go to prove the author's proposition that the Bible and the Book of Nature both tell the same story of God and creation. And science, he insists, has found this proposition to be true. "The scientist who discovers or invents is a prophet. The mind forms its hypothesis of what must be; and then goes out into nature and finds that it is so."

The apparent contradictions of the Bible by science he makes a subject of interesting and convincing treatment. For example, the age of the world is a question in serious dispute, not because the record of the Bible and that of the rocks essentially disagree, but because students of both have made mistakes in their readings. Interpreters of the Bible record have not taken due account of the possible length of the "days" mentioned in the first chapter of Genesis, and on the other hand geologists, in their efforts to compute the years required to lay or change the rock foundations have not considered that in the early stages of the world's history matter was probably shifted much more rapidly than in the later ages.

Then, too, in astronomy, science and the Bible, once supposed to differ, are now understood to agree in saying "that there was light before the sun was created."

The harmony of the two records, as well as the divine inspiration of the scripture record are conclusively shown in such passages as, "By such inspiration Job was enabled to say, long before science said it, that the earth was globular and that it hung in space."

He finds proof of the same authorship of nature and scripture in the "fact that the Greeks, guided by Nature's Book, came to the very gate of the kingdom." On the same page he affirms that "philosophy has become Christian, and that science has knelt to lay its offerings at the altar of Jesus."

An interesting example of this writer's method of nullifying criticism of religion and its author by showing the inconsistency and mutual antagonism of this criticism, is given on pages 186 and 187, where he cites the denial of critics in Christ's own day as against that of modern skeptics. The former would not deny the fact that Jesus did work miracles, so to avoid the conclusion that He was divine they attributed His power to the prince of the devils. The modern critics, on the other hand, admit that if He did work miracles He must have been divine, but to avoid the conclusion that He was divine they deny that He did work miracles. And so this writer, accepting eye-witness testimony as the more reliable regarding the fact, and the judgment of the modern critics as the more reliable regarding the source of His power, concludes that the two sets of critics really furnish all the proof we need of the divinity of Christ.

Tyndall, he says, "admitted that if there is a God, He is Almighty, and therefore can work miracles." And he asserts that "even the materialist believes in miracles, for "That he may not be obliged to believe in the miracle of creation he believes in an improved spontaneous generation or imports at great expense, life-germs from other worlds."

A German materialist professor at Zurich, speaking of the mystery that inheres in a simple drop of protoplasm, which is the germ from which the plant springs, was accustomed in his dignified way to say, "I bow myself before the mystery." Make this admission respecting the mysterious acts in Jesus's life, and we have no need to deny or even to question that they were miraculous and He divine.

But one might continue almost indefinitely to quote and cite convincing testimony from this book. The only way to get it all is to read the book. THE REVIEW

would like to know how many who read these words about it and quotations from it, would like to read the book itself. Will those who would like to read it, please write a post card to the General Secretary, not as an order for the book, but as a statement of their desire to read it.

I. SEARLES RUNYON.

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Newer Ideals for Rural Sunday Schools, by Prof. Paul Harold Heisey. A Review by the Rev. G. H. Gerberding, D. D., LL. D.

There is much that is suggestive, commendable and helpful in this booklet. Prof. Heisey has put much thought and work into it.

He sums up the ideals that should stimulate and guide the rural Sunday School worker thus:

A Clear Conception of Our Task and Work.
Efficiently Organized Schools.
Better Trained Teachers.
Better Grading.
Better Equipment.
Recognition of Pastor as Spiritual Head.
The Church to Finance the School.

This is all very good and it certainly would be a blessing if every country Sunday School could strive for and realize these ideals.

We cannot agree with the author on the advising of our teachers to seek their training in an interdenominational community training school or institute. Such community training is too often influenced by and permeated with the rationalistic conceptions which we discuss in "Problems and Possibilities," Chapter X, pp. 137-147. We do not want to be narrow, bigoted or uncharitable, we never want to deny that there are good earnest Christians in these interdenominational movements. But there is danger in the movements. Principles and teachings that are subversive of our Lutheran system are set forth there as truth. If our teachers should imbibe and accept these teachings they could no longer teach what their church teaches. The Lutheran Church must train her own Sunday School teachers and church workers. This is a law of self-preservation. We have lost too much of our very best young blood by letting those of another faith and another spirit teach and train them.

The same principles apply as to community organizations and recreations. Our churches as churches and our Sunday Schools as departments of our churches cannot officially merge themselves with those churches and Sunday Schools of another faith and another spirit.

But the Lutheran pastor can and should advise, direct and show his people how, as citizens and neighbors in a community they should work with others; yes, lead other citizens and neighbors in providing civic and social organizations and movements for furnishing pure and uplifting recreation for the community. Lutherans ought to know best how to do this. Space forbids our going into this subject here. We have expressed our views and counsels in "The Lutheran Church in the Country," pp. 44-47, and pp. 139-142.

With these reservations we commend to our rural Sunday Schools Prof. Heisey's helpful little book. G. H. G.

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LENTEN SUGGESTIONS

Practice a systematic self-discipline embracing such acts and exercises as the following:

Set a higher standard for yourself, and be more stern and severe with yourself and more charitable and forgiving with reference to others than ever before.

Be often quiet and alone, and use this solitude for spiritual profit in conscious realization for the presence of God.

Learn and practice the divine art of secret prayer.

Prepare for Holy Communion by self-examination and meditation.

Practice charity in the visitation of the sick and afflicted and discouraged; in cordial greetings of the brethren within and without the House of God.

Count nothing too much trouble that will be a spiritual benefit to some one else, and everything as wholly devoid of merit that ministers only to self.

Put religion first and above everything else.

Lent is a time for self-crucifixion, a season of deliberate and voluntary self-denial. The great object of Lent is a better and sweeter Christian life, more grace from God's Church.

We are passing through life only once, and God's mysterious future lies before us. Let us "redeem the time, because the days are evil." Priceless such a holy season, and unspeakable the joy of the Easter Feast that crowns it.

—•—

PAULINE ADMONITION FOR LENT

Philippians iv: 5, 8.

"Let your moderation be known unto all men."

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsover things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Luther League

Of America

"Of the Church, By the Church, For the Church"

Official Call for the Fourteenth National Convention
Twenty-Fifth Anniversary

Fort Wayne, Indiana, July 13, 14, 15, 1920

THE Luther League of America has accepted the invitation of the Luther League of Indiana to hold the FOURTEENTH BIENNIAL CONVENTION in Fort Wayne, Indiana, July 13, 14, 15, 1920.

REPRESENTATION.

Any society of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership with representations as follows: Each society admitted to membership shall be entitled to one delegate, each District League to three delegates, and each State or Territorial organization to ten delegates. Delegates to the Convention are expected and required to present properly certified credentials. The credentials should be signed by the President and Secretary of each organization, whether State, District or Local League. Delegates will be asked to pay a REGISTRATION FEE of $1.00.

CREDENTIALS.

Credential blanks for delegates should be secured at once by State, District and Local Officers from the General Secretary. All credentials should be filled out in duplicate, one part being sent to the General Secretary and the other part retained by the delegate for presentation to the Credential Committee at Fort Wayne. Uniform blank forms will be sent upon request. Credentials should be sent to the General Secretary not later than July 1st.

GENERAL INFORMATION.

The arrangement of the program is in charge of a sub-committee of the Executive Committee. An announcement of same will be made in the near future in the REVIEW.

THE LUTHER LEAGUE REVIEW will furnish official information each month relative to the Convention and after the Convention will publish a CONVENTION NUMBER containing full reports of the proceedings.

Subscriptions should be made now to secure the pro-Convention Number of the REVIEW and also the CONVENTION NUMBER.

Particulars as to hotels and other local arrangements will be furnished in due season by the local Convention committee.

At this convention will be celebrated the TWENTY-FIFTH ANNIVERSARY of the Luther League of America.

Arrange your vacation to include July 13, 14, 15, and spend it at Fort Wayne.

By direction of the Executive Committee.

HARRY HODGES,
General Secretary,
846 Drexel Bldg., Philadelphia, Pa.

HARRY HODGES, Editor, Philadelphia, Pa.; with W. C. Stoever, Litt.D., Philadelphia, Pa.; J. M. Reynolds, Valatie, N. Y.; I. S. Runyon, New York, N. Y.; A. T. Michler, Philadelphia, Pa., *as special associates, and the cooperation of the Literature Committee of the Luther League of America.* Send all articles, communications and news items to 846 Drexel Bldg., Philadelphia, Pa.

Luther League Review

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Editorial

THE LENTEN SEASON

Our Church does well to call us aside, as it were, to a nearer approach to God during the penitential season we call Lent. It is a season set apart for the special discipline of the children of the Church, for the awakening of the careless, and for the deeper thoughtfulness and inward searching of her true members. The custom of observing Lent prevailed in the Christian Church since the age of the Apostles. What is your Lenten programme? How do you purpose spending the sacred season? It has always been considered a time of more than ordinary strictness and devotion. It is a time for acts of self-denial and love. Let us try to make this season a reality, and not look upon it in a formal way as an ordinance of the Church, which comes before us in a dry and lifeless form, when public opinion makes a sort of compromise with the world, and for the sake of rest after a season of social gaiety suspends some of its wilder enjoyments for a few weeks. This is not observing Lent. This season should be a real time of reckoning with God and of forwarding the work of our own salvation. Let us go to Christ with a penitent heart. He will receive us. "A broken and a contrite heart Thou wilt not despise." Lent is a time for *Prayer*. The Church has special hours of service and devotion. Do you attend such extra services? Time gathered from the world, even from the hours of business, is not wasted time, if consecrated to God. Let us attend these week-day prayers. Who shall be here during another Lenten season? We know not. Time is slipping away. This season comes with a voice of friendly warning. Let us watch with our Lord the one short hour. Let us have our lamps trimmed and burning, and when the Bridegroom cometh we may be prepared to meet Him.

ANGELS UNAWARES

In the eighteenth chapter of Genesis we are told that one day as Abraham sat in his tent door, he beheld three men approaching, and with true Oriental hospitality ran to meet them, entreating them to abide awhile in his home. When they had consented, Sarah was ordered to bake cakes, a tender, young calf was chosen from among the flocks, butter and milk were brought and dinner was served under the trees. When they departed, Abraham learned that he had entertained "angels unawares."

In 1811, George Peabody, then a poor boy, attempted to travel barefooted from Baltimore to Washington. But walking in the crystallized sand cut his feet and they began to bleed. He came to an humble house containing four rooms, at which he stopped and asked for water to bathe his feet. The host, an old man, became sympathetic and interested and suggested to his son that he give this stranger a pair of shoes and the young man gave him his best. Peabody said, "Give me your name and place a price on the shoes and when I earn money I will send it." The young man replied: "Do not ask my name, do not tell me your's; keep the shoes. I want the privilege of entertaining a stranger." Years passed, he who had played the host became steeped in poverty, while he who had been the guest had become a millionaire and philanthropist. His benefactor had moved and he had been unable to locate him.

One day Mr. Peabody discovered that his friend was in New London, Conn., eking out an existence, waiting on fishermen. He took those shoes, which he had kept, secured gold coins of the largest denomination minted and packed them full, wrapped them in bank notes of equally large denominations and sent them in a rough wooden box by special messenger to his

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General Secretary's Letter

Dear Luther Leaguers:

Your General Secretary promised to publish a financial statement of the Luther League of America when his office took over the accounts of the Treasurer. The following shows the state of the treasury to January 1. The accounts were transferred November 1 when there was a balance of $17.68. Between November 1 and January 1 we collected $1,180.27, closing the year with a balance of $71.28, owing the General Secretary and the former Literature Secretary about $1,000 each.

There is still outstanding in back dues $3,261.26 and unpaid Baltimore pledges to the amount of $96.00. The question is often asked, why is the Luther League continually in debt? The above statement is the answer. Our constituents do not pay up.

Bills for 1920 dues were sent out February 1, amounting to $4,225.95. If all the back dues and pledges are paid in 1920 together with the current dues our income will be $7,583.21. You can do it. Will you?

The following have paid their dues in full for 1919: Baltimore District, District of Columbia, Wheeling District, Connecticut, Indiana, Kansas, Minnesota, Nova Scotia and Wisconsin. The Luther League of Canada has withdrawn and California is temporarily inactive.

The delinquents are as follows: Illinois, $248.50; Iowa, $46.75; Michigan, $78.75; Nebraska, $43.10; New Jersey, $104.93; New York, $1,526.71; North Carolina, $100.94; Ohio, $39.78; Oregon-Washington, $73.38; Pennsylvania, $838.47; South Dakota, $112.95.

A sub-committee of the Executive Committee of the Luther League of America have outlined a program for the Fort Wayne Convention. In view of the world situation, and the part which the Church must play in its adjustment the theme "OUR NEIGHBORS" has been chosen. The two main divisions being "Within the Church" (at home), (abroad), "Without the Church" (at home), (abroad). The general idea being to emphasize to our young people the obligations we have to present the Lutheran idea of religion to the world, within the other branches of the Christian Church and to those outside of it entirely, in our own country and in other so-called Christian lands, particularly, and to inspire them to do their part in this work which the Lutheran Church is undertaking.

The subject is the live and big one before our Church today and the Luther League hopes to present to its members our opportunity and responsibilities along this line.

There will also be conferences for pastors, senior, intermediate and junior workers. We also hope to arrange for a life work session where the claims of the Church on the lives of our leaguers will be presented. At the final session or Grand Rally, the twenty-fifth anniversary of the Luther League of America will be celebrated with two anniversaries, "The Retrospect" and "The Prospect."

Note the official call on page 2 of this issue and begin to plan to attend yourself and to have a full representation from your local league and district present. Let us fittingly celebrate our SILVER ANNIVERSARY.

Yours very truly,

HARRY HODGES,
General Secretary.

—

ANGELS UNAWARES

(*Continued from page 17*)

friend. The details of the interview are not known, but surely when he beheld the old shoes, resplendent with gold, the old man must have realized that he had entertained an "angel unawares."

In 1909 the Luther League of Pennsylvania met in annual convention in the City of York. This had been a C. E. center, and the Luther League was not particularly flourishing. But the convention produced an inspiration and an impetus and to-day the York District is the most wideawake and active district in the Luther League of Pennsylvania. It reports 38 societies with a membership of 943, a speakers' and musical bureau of 248 persons, $660 collected during the past year, 2,000 tracts distributed, and an aggressive Junior department.

The convention proved to be an "angel unawares." Very reverently we paraphrase Hebrews 13:2—"Be not forgetful to entertain strangers (conventions) for thereby some have entertained 'angels unawares.'"

—

The teacher was relating all the authentic information recorded in the Bible about Methuselah, also various anecdotes gleaned from less reliable sources. In conclusion she said, "Now, are there any further questions you would like to ask about Methuselah?" "I'd like to know," said the most interested youngster of the lot, "where all his birthday presents are buried!"—*St. Louis Times.*

League News Items

[All items for this page should be in the hands of the editor by the 10th of the preceding month]

NEW YORK

LIVERPOOL

—The annual meeting of St. Paul's Luther League was held on January 13. The following officers were elected: President, Carl Nowack; vice-president, Henry Lueck; seconding secretary, Frederick V. Seidenfuss; corresponding secretary, Marie Doerr; treasurer, Freda Schuelke.

PENNSYLVANIA

ALLENTOWN

—The seventh anniversary of St. Joseph's Luther League was observed on February 3. A special musical program was rendered, and the speakers of the evening were the pastor loci, the Rev. Robert R. Fritsch; Mr. John F. Horn, Jr., president of the Allentown District League, and Mr. Harry Hodges, the General Secretary of the Luther League of America.

ARDMORE

—A Luther League with forty-two members has been organized in St. Paul's Church here, the Rev. J. H. Richard, pastor. Interesting meetings are held, and the following officers have been elected :President, Aaron Brooke; vice-president, Howard Mulvaney; secretary, Gus Anderson; corresponding secretary, Mary M. Goodman; treasurer, Eleanor Whiteman.

COPLAY

—St. John's Luther League, Coplay, delightfully entertained the Luther Leagues of St. Paul's and Holy Trinity Churches, Catasauqua, with an interesting program consisting of a musical program and addresses by the Rev. C. C. Hine, Catasauqua, and by Mr. John Horn, president of the Allentown District. A social hour, with the serving of refreshments, in the social room of the church, followed.

NESCOPECK

—On January 18 a Luther League was organized here in the church of which the Rev. J. H. Young is pastor. With good material at hand, the outlook is bright for a flourishing organization. Mr. William Sutton was elected president.

PALMYRA

—The Luther League of Palm Church has been reorganized, meeting regularly on Sunday evenings for the study of the Topics and using the REVIEW. On December 28 a public meeting was held with the Hon. G. H. Moyer as speaker. The officers are: President, Henry Spangler; secretary, Elias Mumma; treasurer, Charles Meyer.

READING

—The Berks County District Luther League held its fifty-second semi-annual convention in St. Mark's Church, Reading, on January 8, 1920. The transaction of routine business and the report of the delegates to the State convention occupied the morning session,' and at the afternoon session the theme "Christian Americanization Through the Luther League" was discussed by the Rev. Paul I. Morentz, Messiah Hebrew Lutheran Mission, Philadelphia, and the Rev. G. H. Bechtold, director of the Lutheran Settlement, of the same city. At the evening session an address on "The Call of the New Crusade" was delivered by the Rev. Charles S. Bauslin, D.D., general secretary of the Lutheran Board of Education.

YORK

—About seven hundred people, despite inclement weather, attended a concert given in Christ Lutheran Chapel by the Philomel Quartet. The concert was given under the auspices of the York District Luther League, and a pleasing program of classical masterpieces, including both solo and quartet numbers, was given by the musicians, who consisted of William Bentz, violinist; Allen Bond, violincello; Samuel Gottlieb, flute ,and Walter L. Rohrbach, piano.

—Over a hundred Luther League workers from York City and county attended a luncheon conference held by the York District Luther League in the social room of Union Church on the evening of January 13. Rev. C. E. Arnold, statistician of the West Pennsylvania Synod, made an address relating some of his experiences as statistician in connection with young people's work. Rev. Henry R. Spangler, a returned missionary from India, brought a message regarding young people's work in India. Reports were given by the various officers and chairmen of committees of the district. Conferences were conducted on "How the District Can Help the Local League" and "How the Locals Can Help the District," and brief remarks were made by Mr. William H. Menges, president of the Luther League of Pennsylvania; M. Haller Frey, chairman of the State executive committee, and John R. Schiding, president of the York District Luther League. Suggested advance movements were that the district arrange for a school of methods or institutes once a month covering different phases of committee work and that more representatives be sent from the district to visit the various societies throughout the district. The general arrangements for the luncheon were in charge of the Luther League of Union Church.

ILLINOIS

CHICAGO

—Sunday, January 11, was "Luther League Day" in a series of Sunday afternoon services in Studebaker Theater. The president of the Luther League of America, Mr. C. T. A. Anderson, presided, and the Rev. S. P. Long preached the sermon, his subject being "Is the Young Man Safe?" The largest audience present at any of this series of meetings attended on this date.

—On Tuesday evening, January 6, the following officers were installed in Bethel Luther League, by the president of the Luther League of America, Mr. C. T. A. Anderson, after a splendid meeting: President, C. J. Iverson; vice-president, Anton Reinholtzen; secretary, Grace Jacobsen; recording secretary, Lillian Ronning; treasurer, Fred Miller.

VIRGIN ISLANDS

—A Luther League has been organized in the Christiansted Lutheran Church, St. Croix, a mission of the West Indies Mission Board, G. W. Crichlow, pastor. This League begins its active life with a plan of raising a fund to educate natives for the ministry of the Word or of service. Native deaconesses and native ministers will become a saving factor in the service of souls in the islands. St. Croix has now a capable minister in Porto Rico. There are promising boys and girls in the "confirmation class" who will become students for the service of the Church.

—Miss Nancy Schoen, an active League worker, formerly at San Juan and recently in Christiansted, St. Croix, has returned to the States on her furlough. She will return to her work in the service of the West Indies board after a much needed rest.

Our Churches and Institutions

GENERAL

An increase of 10 per cent. in the membership of Lutheran Churches throughout the country for the year 1919 is announced in the Lutheran Church Year Book, compiled by the Rev. G. L. Kieffer, financial secretary of the National Lutheran Council, and just published.

According to statistics, the Lutheran Church has a baptized membership of 3,652,010 and a confirmed membership of 2,451,997. During the last year there was an increase of 211,000 members.

There are 9,731 pastors and 15,638 congregations. The total value of church property amounts to $144,746,000; the total indebtedness on that property is $7,154,000. During 1919 the Lutheran Churches contributed $24,587,000 for all purposes, of which $6,380,000 was for benevolence.

The church in America has twenty-four seminaries, thirty-nine colleges and fifty-nine academies and girls' schools. Their total value is $14,885,000.

The Church maintains sixty-two ophanages, forty-eight homes for the aged, seven homes for defectives, nine deaconesses homes, forty-seven hospitals, twenty hospices and immigrant and seamen's missions.

—A world conference of Lutherans will be called to consider pressing questions affecting the denomination as a result of the war. The decision to call the conference is based upon preliminary work accomplished by commissioners of the Lutheran Church, who have been investigating conditions in Europe and conferring with ecclesiastical authorities of the Lutheran Churches of Europe during the last year.

Conferences were conducted with the heads of the Lutheran Churches in Poland, Hungary and in Scandinavian countries, and all agree that a general conference will be necessary to secure co-operation among Lutherans for solving pressing problems confronting the church throughout the world. Between 70,000,000 and 80,000,000 Lutherans will be represented at the conclave.

NEW YORK

—Through the liberality of Mrs. O. F. Zollikoffer of $10,000 towards the purchase of headquarters for Lutheran students at Cornell University, such a building is assured. A property has been secured 104 by 142 feet, upon which there is a sixteen-room building directly opposite the main entrance of the university. The title to the property, which cost $20,000, was secured November 18 through the Student Association, which paid $1,000 upon it. There are reported to be more than 300 students in Cornell. An effort is now being made to raise the funds necessary to complete the payment for this property.

—Wagner College reports the largest number of students ever in attendance at one session, and also that if a larger student body is to be cared for additional dormitories will have to be secured. Here is an opportunity for some New York Lutherans to erect memorials which will be more useful by far than marble shafts in cemeteries.

OHIO

—The Toledo Lutheran Hospice for Girls reports that the house is always filled and that fully 75 per cent. of the girls in the Hospice are Lutherans. Likewise the Public Welfare Division of the City of Toledo, in various ways, has recognized the merit and value of the Hospice.

PENNSYLVANIA

—The Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses, according to its latest published report, has eighty-four sisters. Affiliated with the Motherhouse are the following institutions: The Mary J. Drexel Home for Aged, the Lankenau School for Girls, the Children's Hospital, Kindergarten, the Lankenau Hospital, the Kensington Dispensary for Tuberculosis, the Erie Home for Aged, the Tabor Home, Doylestown, Pa., and parish work in various parishes in Philadelphia, New York, Easton and Erie, Pa.

INDIANA

—Rev. Ralph D. Wheadon, statistical secretary of the Northern Indiana Synod and president of the Indiana State Luther League, was installed as pastor of the Hoagland, Ind., charge by the president of synod, Rev. A. B. Garman, January 4. The three congregations of the charge united in the installation service in the Antioch Church.

—Grace Lutheran Church, Elkhart, Ind., disposed of its world war service flag in an unusual method. The service stars were cut out of the flag and distributed among the men whose names they bore. In case of absence of the man, a relative received it.

ILLINOIS

—Rev. Paul H. Krauss has recently been appointed by the Board of Education of the United Lutheran Church as college and university secretary. His wide experience obtained from extensive travel as chaplain in the United States Navy during the world war added to his fine educational equipment, makes him preeminently fitted for the responsible position.

NEBRASKA

—Sixty-seven hospitals are now being conducted by the Lutheran Church in America. The newest, just furnished with a new building, is located in Falls City, Neb.

VIRGINIA

—The Lutheran Brotherhood Home at Norfolk, Va., established during the war period for young men in the service (which mission it served so well), has been made a permanent home. Considering the conditions, the Lutheran Brotherhood of America feels that a Brotherhood Home in this growing seaport city is meeting a real need, and that this field is truly unusual in its inestimable opportunity for Christian service. The new secretary, Rev. James Oosterling, formally of Camp Dodge, Ia., took charge of the Norfolk Lutheran Brotherhood Home on December 15. Rev. Oosterling comes unstintedly recommended as a man of sterling worth, ingratiating personality and business ability. Certain changes have been made in the dormitories for the accommodation of civilian young men. Each room is fitted up with a dresser-robe and steel locker, and single beds have replaced the double-deckers. All of the rooms are taken and the secretary has a long waiting list for any vacancies which may occur. A great desire of the secretary is that all Lutheran pastors make known to their people, and especially the young men coming to Norfolk, that we have a Lutheran Home—a real Brotherhood Home in Norfolk.

—The Orphans' Home at Salem, Va., acknowledged a gift by a silent friend of a $1,000 bond in response to the Russell challenge. The superintendent says he needs just nine more such friends.

Luther League

SEND IN THE NEWS—The other Leagues want to know what YOU are doing You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the tenth of the month.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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☞ All communications should be addressed to the General Secretary, Harry Hodges, 846 Drexel Bldg., Philadelphia, Pa.

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Hints for Senior Topic Leaders

BY REV. J. S. ALBERT.

REV. J. S. ALBERT.

GENERAL SUGGESTIONS—SELECTION OF LEADERS.

1. The Devotional Committee with assistance of pastor should make selection.

2. Adapt the topic to the ability, the temperament and the personality of the leader.

3. Give the missionary topic to the one interested in missions, in order to create a missionary atmosphere; a historical subject to the one interested in history, etc.

4. This requires a study of the likes and dislikes of the members, and their fitness for the topics.

5. Appoint assistants for each leader from the members who are shy and timid, so as to develop them into leaders. A little responsibility is a very good thing.

6. Place assignments in notebook prepared for the purpose, to be kept by chairman of devotional committee, in which shall be the name of leader, assistant, and of all others who took part in the program. This will be interesting history in future work of the League. (A good guide for this last suggestion is the pamphlet, "The Luther League Topics, Their Effectual Use," by C. C. A. Jensen, B. D. Augsburg Pub. House, Minneapolis, Minn.).

March 7—Hymns 21, 104, 194, 196. Psalm 24. Collect for third Sunday in Lent. Scripture read responsively. Special music. Topic presented for discussion. Question box by chairman devotional committee. Offering. Closing service.

March 14—Hymns 105, 100, 107, 185. Psalm 1. Collect for fourth Sunday in Lent. Scripture lesson by leader's assistant. Summarize topic in REVIEW and the Church papers. Song by chorus. Offering and closing service.

March 21—Hymns 110, 103, 160, 165. Psalm 91. Collect for fifth Sunday in Lent. Scripture read successively by several members. Topic presented by leader and assistant through papers on "The Price of Redemption." Discussion by use of Scripture passages prophetic of Sacrifice of Christ. Musical selection. Offering. Closing service.

March 28—Hymns 106, 188, 200, 157. Psalm 72. Collect for Palm Sunday. Special music, "The Palms." Scripture read by the leader. Topic presented by means of question box. All take part in the discussion. Have the newly confirmed meet for their first program with the Senior League. Offering. Closing service.

N. B.—These programs may look very stereotyped, but they simply are the skeleton, waiting for the flesh and the blood to make them real.

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by

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Luther League Topics

Third Sunday in Lent. March 7, 1920.

JESUS IN THE GARDEN

(Biblical)

Mark 14:32-49.

DAILY BIBLE READINGS.

Monday—Morning, Mark 14:1-9; evening, Jer. 31:1-20.
Tuesday—Morning, Mark 14:10-11; evening, Jer. 31:21-40.
Wednesday—Morning, Mark 14:12-16; evening, Jer. 32:1-15.
Thursday—Morning, Mark 14:17-21; evening, Jer. 32:16-35.
Friday—Morning, Mark 14:22-31; evening, Jer. 32:36-33:9.
Saturday—Morning, John 14:1-19; evening, Jer. 33:10-26.

(The Rev. Geo. Beiswanger.)

Introduction. This topic follows hard upon the heels of the preceding one. From the Upper Room Jesus and the Twelve crossed the Cedron and repaired to the familiar and sacred Gethsemane. Here as in the preceding topic we have four subjects: Sorrow, Comradeship in Suffering, Submission and Victory through Prayer. Submission is the outstanding truth.

Sorrow.

Our first thought is sorrow. In verse thirty-three Mark says, Jesus began to be "sore troubled"; and in verse thirty-four, "my soul is exceeding sorrowful even unto death." Matthew says, "O my Father, if it be possible, let this cup pass away from me." Luke indicates the deepest of sorrow, "And being in agony he prayed more earnestly: and his sweat became as it were great drops of blood falling down upon the ground."

Without arguing the question we must recognize the existence of sorrow; and not only must sinful man suffer but even the divine Son of God must suffer. We used to say temptation was the common lot of mankind and think of it along with death as the one thing common to all, but to temptation and death must be added disappointment and suffering and sorrow. We say, man is prone to sin as the sparks fly upward; yes, and he is doomed to sorrow as the flesh tends downward. All of us must cross the Cedron even as every son of man must cross the river of death.

Jesus' sorrow was greater because he was betrayed by a companion. David indicates the depth of our own suffering under similar circumstances, Ps. 55:12-14. We all have sorrow and we must all bear our sorrow. Let not a modern cult deceive you. If the death of a relative or friend causes us no sorrow we must have been living a mean and miserable existence. If sorrow had not filled the heart of the disciples when Jesus told them he was going to depart they would have committed a crime against their Lord. Sorrow is the common lot of every son of man and it is not an unmitigated evil.

"I walked a mile with Pleasure,
She chattered all the way,
But left me none the wiser
For all she had to say.

"I walked a mile with Sorrow,
And ne'er a word said she;
But, oh, the things I learned from her
When Sorrow walked with me!"
—Robert B. Hamilton.

Comradeship in Suffering.

We desire fellowship in suffering. Jesus said unto His disciples, "Sit ye here, while I pray." Again he says, "Abide ye here, and watch." And when they persisted in sleeping, he said unto Peter, "Simon, sleepest thou? Couldst thou not watch one hour?" Even Jesus did not want to be alone. He craved comradeship, at least, in suffering.

They who have been compelled to suffer or to watch at the bedside during the weary hours of the night know something of the lonesomeness and tediousness of the hours. Jesus longed for comradeship in suffering and he is ready to give such comradeship to his followers. In fact he experienced the need of comradeship that he might be able to give it. "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Again the writer to the Hebrews says, "For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need." Jesus is the friend of man and he gives us true comradeship in suffering.

Submission.

In verse thirty-five we are told, "He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him." And again in the thirty-sixth verse, "Abba Father, all things are possible unto thee; remove this cup from me." Then follows, "Not what I will but what thou wilt." John makes it stronger, "Peter, put up the sword

The Luther League Topics, complete lessons (of which the above are outlines and review) in 32-page pamphlet covering three months can be supplied at rates given on page 35 by LUTHER LEAGUE REVIEW, 318-326 West 39th Street, New York City.

into the sheath: the cup which the Father hath given me, shall I not drink it?"

The burden was a heavy one, but Jesus was not a shirker. "Not what I will, but what thou wilt." Jesus wanted to know what God wanted him to do. His will must be brought into unison with God's will. Submission to God's will is the great lesson of Gethsemane.

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me."

We must bear our cross. When we are in our Gethsemane we must submit to God's will. This is the great sin of to-day. Men are self-willed. They would rather commit suicide than abide by the Father's will. Let me refer you to the first lesson of Lent. We must bear our burden and mostly alone—in real fact, ALONE. The disciples did not watch with Christ, the Inner Circle did not wach with him, Peter, despite his protestations, did not watch with him. Some day you will be in the valley, the severest test of life will be upon you —none will stand with you—all will have fled—all save the Christ. If he is your friend you shall have a Friend that stickeh closer than a brother. While the disciples forsook the Christ, God did not. He never does.

Victory Through Prayer.

"And they come unto a place which was named Gethsemane: and he saith unto His disciples, sit ye here, while I pray." In the thirty-fifth verse we read, "He went forward a little, and fell on the ground, and prayed." And again in the thirty-ninth verse, "He went away and prayed." Prayer was Jesus' support in the hour of trial and it gave him the victory. Luke tells us, "And there appeared unto him an angel from heaven, strengthening him."

"Go to dark Gethsemane,
Ye that feel the tempter's power;
Your Redeemer's conflict see,
Watch with Him one bitter hour;
Turn not from His griefs away,
Learn of Jesus Christ to pray."

Let us not forget the remark of Mary, Queen of Scotland, "I fear John Knox's prayers more than an army of ten thousand men." Prayer will always give us the victory.

Illustrations: Eliezer in Mesopotamia, Jacob at Peniel, Moses on Sinai, Joshua at Ai, Daniel in the lion's den, Nehemiah before Xerxes, Mordecai at the gate of Ahasuerus, Elijah on Carmel, the Disciples in the Upper Room, Paul and Silas in prison, Peter at Joppa, Luther at the bedside of Melanchthon, so on ad infinitum.

Parallel Scripture: Mat. 26:36-56; Lu. 22:39-53; John 18:1-11.

Scripture references: Josh 16:25; Acts 8:15; 9:40; Jas. 5:14-18.

Fourth Sunday in Lent. March 14, 1920.

JESUS OFFERING HIMSELF

(Biblical)

John. 18:28-38.

DAILY BIBLE READINGS.

Monday—Morning, John 14:20-31; evening, Jer. 46:1-12.
Tuesday—Morning, John 15:1-27; evening, Jer. 46:13-28.
Wednesday—Morning, John 16:1-15; evening, Jer. 47:1-7.
Thursday—Morning, John 16:16-33; evening, Jer. 48:1-10.
Friday—Morning, John 17:1-26; evening, Jer. 48:11-25.
Saturday—Morning, Mark 14:32-42; evening, Jer. 48:26-35.

(The Rev. Geo. Beiswanger.)

Introduction. In this lesson the topic is the subject. It varies from the others in that the topic is derived from one verse of Scripture and that a specific reference. We have therefore a general subject derived from a specific reference.

Pilate Enmeshed.

The Jews had taken Christ before Annas and then to Caiaphas and both of them condemned him as guilty before the Jewish law. They, however, had no power over life and death and therefore brought him before Pilate with the accusation, "We found this man perverting our nation and forbidding to give tribute to Cæsar, and saying that he himself is Christ a king." With this charge of sedition and disloyalty, and the intimation of possible insurrection, the Jews had thoroughly enmeshed Pilate so that he became the instrument to carry out their diabolical scheme against the Christ.

The Offer.

Pilate took Jesus aside and said unto him, "Art thou the King of the Jews?" Jesus answered, "Sayest thou this of thyself, or did others tell it to thee concerning me?" Pilate answered, "Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done?" Jesus answered, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." Pilate therefore said unto him, "Art thou a king then?" Jesus answered, "Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world."

In this manner Jesus offered himself unto Pilate, and Pilate understood that Jesus was the King of the Jews. When Jesus was on the cross Pilate had a superscription put over him, "Jesus of Nazareth, the King of the Jews." The chief priests of the Jews therefore said to Pilate, "Write not, The King of the Jews; but that he said, I am King of the Jews." Pilate answered, "What I have written I have written."

We can say, Jesus offered himself to

Pilate and through Pilate to the Jews. However, Jesus had already offered himself to the Jews on Palm Sunday; not only to the loyalist who preceded and followed him into the holy city, but to the priests and Levites and rulers as well. On that day He was acclaimed the Son of David. There must be no doubt about His Messiahship. To the millions gathered in Jerusalem Jesus publicly offers himself to the Jews. Even before this He made His Messiahship clear. "How long dost thou hold us in suspense? If thou art the Christ tell us plainly?" Jesus answered them, "I told you and ye believed not."

That is the lesson for to-day. Jesus offered Himself.

He is still offering Himself. How has He offered Himself to you? In sermon, song, prayer? By teaching, example, sickness, providential care, death, etc.? How long will He continue to offer Himself? Have you recognized the offer?

"Tell ye the daughter of Zion,
Behold, thy King cometh unto thee."

"Lift up your heads, O ye gates; yea lift them up, ye everlasting doors; and the king of glory shall come in."

The outstanding truth of this lesson is Compassion.

Think of the Son of God incarnating Himself to save sinful man. Think of Jesus offering himself to an unjust judge who broke every law of procedure in trying Him and finally acknowledged he was handing over an innocent man to a most cruel death. Think of Jesus offering Himself to the Scribes and Pharisees who never ceased plotting for his annihilation. Think of Jesus offering Himself to us who scorn His love, trample under foot His laws and turn a deaf ear to his call. The picture Jesus gave of the father of the prodigal is a picture of Himself. Demanding our freedom, squandering the talents with which He endowed us, selling our birthright of moral and spiritual freedom, feeding on the husks of the world—still with loving heart and yearning soul and open arms he stands looking and longing for our return. And then we have refused not one call but a hundred and still He calls with the hope that the heart is not hopelessly encrusted in sin. This is divine compassion.

Parallel passages: Mat. 27:2, 11-14; Mark 15:1-5; Lu. 23:1-25.

ABROAD

—Lutheran Pastor Elected French Deputy. —One of the remarkable results of the recent election in France is the return to the Chamber of Deputies from one of the outlying districts of Rev. Edouard Soulier. Lutheran pastor of the Church of the Redemption in Paris. Rev. Soulier is a man of marked ability and a fine speaker. He was elected as a member of the Christian Social party.

Fifth Sunday in Lent. March 21, 1920.

JESUS REJECTED

Jno. 10:1-16.

DAILY BIBLE READINGS.

Monday—Morning, Mark 14:43-52; evening, Jer. 48:36-47.
Tuesday—Morning, Mark 14:53-64; evening, Jer. 49:1-6.
Wednesday—Morning, Mark 14:65-72; evening, Jer. 49:7-22.
Thursday—Morning, Mark 15:1-5; evening, Jer. 49:23-39.
Friday—Morning, Matt. 27:3-10; evening, Jer. 50:1-16.
Saturday—Morning, Luke 23:6-12; evening, Jer. 50:17-29.

(The Rev. Geo. Beiswanger.)

Introduction. Again we have the subject in the words of the topic. As outstanding truths we have had thus far, Duty, Preparation, Submission, Compassion; to-day we have Rejection.

Rejection.

Last Sunday we had Jesus offering Himself. The opportunity of acceptance must come before we can be guilty of rejection. Pilate brought Jesus out of the Judgment hall and presented Him unto the Jews and declared, "I find no crime in Him." He had scourged Him, though innocent, and the soldiers plaited a crown of thorns, and put it on His head, and arrayed Him in a purple garment. This was done to appease their anger and thwart, if possible, His crucifixion, but all to no avail. They cried, "Crucify Him, Crucify Him." Rejection was complete. Those in authority among the Jews had turned their faces from the compassionate Christ.

Rejection Causes Jesus Sadness.

"When He drew nigh, He saw the city and wept over it, saying, If thou hadst known in this day, even thou, the things which belong unto peace: but now they are hid from thine eyes, . . . because thou knewest not the time of thy visitation." "O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord."

Our Rejection of Him.

If we reject Him the same compassion causes Him to weep. When Jesus came over the top of Olivet and Jerusalem first came into view there was a glad acclaim, but the thought of rejection and with rejection the realization of destruction and loss and scattering and the soul's condemnation—the Master could do nothing but weep. Have you rejected every good that has been showered upon you? Will it not cause a mother, father, husband, wife, sister, brother to weep? A mother

has taught you for years, more by example than by precept and then, my boy, my girl, you have trampled under foot every hope and ambition of that sweet mother. Can she do otherwise than pour forth her grief in the hot flowing tears? Jesus has been instructing you and He, pre-eminently, more by example than by precept and then, you are about to reject all and lo, He breaks forth in tears. Let those tears melt the stony heart, correct the perverse ways, make you a true child of His. "My son, give Me thy heart." "Daughter, thy sins are forgiven thee, go and sin no more. Father, come down, this day I must abide in thy house."

Rejecting Him, He Must Reject Us.

The Jews said, "His blood be on us, and on our children." And His blood did descend upon them. They were scattered, destroyed, as a nation lost. "And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the Kingdom of Heaven: but the sons of the kingdom shall be cast forth into the outer darkness: there shall be weeping and gnashing of teeth." The same truth is also expressed in the parable of the Talents. "Cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth." Jesus' direct word is, "Every one therefore who shall confess Me before men, him will I also confess before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." "Behold, I stand at the door and knock: if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me." May it not be said to you, "Depart from Me, ye cursed into the eternal fire which is prepared for the devil and his angels."

"Admit Him, ere His anger burn,
His feet departed ne'er return;
Admit Him, or the hour's at hand
You'll at His door rejected stand."

Parallel Scripture: Mat. 27:27-30; Mark 15:16-19.

Scripture references: 2 Kings 8:7-15; Neh. 1:1-11; Ps. 137:1-6; Mat. 5:4; 26:75; Mark 14:72; Lu. 6:21; 22:62; Phil. 3:18; Heb. 12:16,17.

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Palm Sunday March 28, 1920

THE KING IN HIS OWN CITY

Matt. 21:6-17.

DAILY BIBLE READINGS.

Monday—Morning, Mark 15:6-15; evening, Jer. 50:30-40.
Tuesday—Morning, Mark 15:16-19; evening, Jer. 50:41-46.
Wednesday—Morning, John 19:4-7; evening, Jer. 51:1-10.
Thursday—Morning, John 19:8-16; evening, Jer. 51:11-32.
Friday—Morning, Mark 15:20-41; evening, Jer. 51:33-49.
Saturday—Morning, Mark 15:42-47; evening, Jer. 51:50-64.

(The Rev. Geo. Beiswanger.)

Introduction. To get the full benefit of this Topic all the parallel gospels must be read. It is the account of Jesus' Triumphal Entry into Jerusalem and the attendant circumstances. The Topic precludes our consideration of the start from Bethany, the sending for the colt, the descent of Olivet, the weeping over Jerusalem, the meeting of the companies, the garments and palm branches and the hosannas of the grateful multitudes. We are restricted to what happened to the Son of David while in the Holy City on that eventful Palm Sunday.

A Royal Welcome.

Xerxes or Alexander or Caesar or Napoleon or Pershing never received a more enthusiastic welcome. We are told the "city was moved," the blind and the lame paid their tribute, the children sang their hosannas, his enemies were moved with indignation and said, "Behold, the world is gone after him." There were from three to five millions of people in Jerusalem at this time and they broke forth in joyous acclaim:

"Tell ye the daughter of Zion,
Behold, thy King cometh unto thee,
Meek, and riding upon an ass,
And upon a colt the foal of an ass."

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass."

"Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors:
And the King of glory shall come in.
Who is the King of glory?
The Lord strong and mighty,
The Lord mighty in battle."

Why Welcomed so Gloriously?

It is seldom that the populace is mistaken. We are not ready to say, "Vox populi vox dei" but in this case the voice of the people was the voice of God. And it was a true voice; not the sounding brass and tinkling cymbals of the vacillating crowd but the rejoicings of hearts that had sensed the true Son of God. Despite the interpretations of Stier and others we

have never been convinced that the crowd that cried crucify him was the same multitudes that welcomed Him on Palm Sunday. The multitude numbering millions was not of Jerusalem or of the priestly class nor could it be controlled by them: the crowd of Good Friday morning (and it was a small crowd at that) which gathered outside the judgment hall were retainers of the priestly class and were ready to cry out or forswear themselves or render any service required by the hypocritical or diabolic Pharisaic party. The welcome of the multitude on Palm Sunday was sincere because they knew Jesus was,

A Great Teacher.

"Never man spake as this man." His teaching rang true. Whenever He opened His mouth to teach them the people hung upon His lips until He sent them away. They knew also that He was

A Great Miracle Worker.

On Palm Sunday they "began to rejoice and praise God with a loud voice for all the mighty works which they had seen." We are told "the blind and the lame came to Him in the temple: and He healed them." And on that wondrous resurrection afternoon when the two disciples were on their way to Emmaus they said to their chance companion, "Dost thou also sojourn in Jerusalem and not know the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people." The people who had their sick healed, their lame made to walk, their blind to see and their dead raised up were not slack in their praises. And they knew He was

A True Friend.

The Friend that sticketh closer than a brother. Mary and Martha and Lazarus had a taste of His friendship. The Syrophenician woman knew something of it. Peter and James and John and Nicodemus and Zacchaeus and Matthew—all had experienced it. It is not surprising that they gave Him a royal welcome.

The Divine Christ.

When Jesus came into the city and the multitudes joined in the acclaim the rulers raised the question, Who is this?" They were the religious teachers, those in authority, they had a right to ask the question. Who is this man that is convulsing the whole city? May be they were asking the question, "What kind of meat doth this man eat that He hath grown so great?" The multitudes give their answer. "And the multitudes said, This is the prophet Jesus from Nazareth of Galilee." When they cried out, "Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord," they declared more than they knew. Some of them with Peter had the testimony of the Spirit and could say, "Thou art the Christ, the Son of the living God." They knew He was the Anointed One, the true Messiah, the Savior, not of men's bodies only but also of their souls. This really explains the royal welcome given to Jesus. He is the Christ, the divine Son of the living Father, the Savior of the world.

Jesus' Own Answer.

Jesus had a unique way of answering questions. One time He said, "I will ask of you one question." At another time he said, "Go your way, and tell John what things ye have seen and heard." Again He said, "Who do men say that the Son of Man is?" And they said, Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets. He saith unto them, "But who say ye that I am?" In each instance the answer was different than what was expected. And so it is here. They asked, "Who is this?" He answered by going into the temple and cleansing it. A stranger, a Galilean, opposed by the priests and Levites and rulers—all authority against Him, yet no one opposed Him or even said a word against His act. Who would dare disturb the worship in any one of our churches? Who would go to Washington and clean out the Capitol of its money changers? Jesus in a unique way answers their question, "Who is this?" It was God's house and God's Son had a right to cleanse it and no man dare say nay. We have here one of the evidences of Christ's divinity and at the same time true worship restored. The outstanding truth of this lesson is Lordship. The Lenten season has brought us six spiritual gems of no mean luster—Duty, Preparation, Submission, Compassion, Rejection and Lordship. Are these gems a part of your daily adornment?

Parallel Scripture: Mark 11:7-11; Lu. 19:28-48; John 12:12-19.

MINNESOTA

—The Lutheran Church at Braham, Minn., was pleasantly surprised recently when it was announced at the opening of the new church parlors that the entire cost of excavation, construction and interior finishing was paid for by one family. The Luther League undertook the installation of the heating system, pledges were asked for, and the first pledge received was a check for $550.

—The Lutheran Hospice at Minneapolis, Minn., received a gift of $100 from Miss Hazel Olson, a former mission worker, who had to leave Minneapolis on account of her health. Mrs. H. Tuttle, the matron of the Lutheran Home, has presented a $50 Liberty Bond to the Women's Mission League ;thus the workers show their interest in the work.

Methods and Hints for Junior Leaders

BY BRENDA L. MEHLHOUSE.

THE month of MARCH takes us through Lent. Special emphasis should be laid during the whole month upon the devotional part of the meetings. The Topics, which are devotional in subject, should be treated from this standpoint.

Tell the PASSION STORY during the four meetings in March, or better still, arrange a series of special meetings on the afternoons after school during Holy Week for the Juniors, and have the Passion Story told then.

LENTEN BIBLE DRILLS. Have the children hunt in their Bibles and memorize for the first meeting in March verses beginning with L, the next E, then N and T. Put the best of these on the blackboard, arranging them in the form of a cross, and drill on these at each meeting.

CROSS MEETING. Arrange a Cross meeting—have the children respond to roll call with verses concerning the Cross, cut crosses from lavender cardboard, write or print on these the hymns, Bible verses, and parts of the Topics to be studied; distribute these to those taking part in the meeting. Arrange the chairs in the form of a cross.

MEMORY WORK FOR MARCH. Verse—"The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." Hymn—"In the Cross of Christ I Glory." Psalm—a psalm of repentance—Psalm 51.

It is a good plan to select appropriate hymns and memory work each month and drill on these throughout the month.

POSTERS. For any of the meetings during this month a poster can be made with a picture of children at play in blustry weather, cut from a magazine, and the verse, "Tho' the March winds do howl and blow, Put on your heavy coat and to the Junior meeting go."

March 7. On bright orange cardboard put a picture or scene in China, and write the invitation in large black imitation Chinese letters.

March 14. On lavender cardboard a picture of "Christ in the Garden" (Perry picture) and below a notice of the meeting.

March 21. The Topic printed at the top of card (letters cut from *Saturday Evening Post*) an open Bible and a house sketched in outline below it, and the notice of the meeting.

March 28. On a light green card a picture, "Christ's Entry Into Jerusalem" (Perry picture), surrounded by palm leaves cut from darker green paper, notice of meeting printed below.

INVITATIONS. Lavender crosses with the Topic printed on them can be used for the invitations to the March meetings.

PRACTICAL WORK. Make notebooks with lavender covers, use pictures of the Passion story in the smallest size Perry pictures and write below each an appropriate Bible verse. These can be sent to the children in the hospitals.

Make Lent not a gloomy and sad season, but one of joyful service for the Juniors. Foster more reading of the Bible, more prayer, urge the Juniors to bring others to Junior League, Sunday School and church, lead them to look forward to taking their places in the catechetical class. Develop the devotional life of the children.

HINTS FOR THE TOPICS.

March 7. "Making Life Over for the Chinese." Follow the suggestions given in the Topic. Have decorations of Chinese lanterns and pictures of work in China. Use the Chinese flag. Let those taking part in the program be dressed in Chinese costume (easily made from blue chintz over pajama pattern).

March 14. "Jesus Prays for Us." Have roll call answered by sentence prayers. Encourage children to pray and teach them to pray. Short prayers can be written out on small slips, pinned together to form links, and these links joined to form a prayer chain. Have each child in turn unpin link and read prayer. Tell of Jesus praying in the Garden, show how as He prayed for us, so we must pray that "all may be His."

March 21. "Jesus in the Home." The aim of this Topic should be to encourage family worship and the use of grace at meals and evening and morning prayers. Get the children to do their part in this.

March 28. "Jesus in the Holy City." Have one of the older Juniors tell the Palm Sunday story. Emphasize the part of the children in that story and show Jesus' constant care and love for children.

THE DANES IN AMERICA

(*Continued from page 13*)

hospitality, intelligence, courage, and perseverance, so that surely, if the Danes have to be thankful to the United States for liberty and opportunity, this nation should feel doubly repaid by the many desirable qualities which the Danes have brought in return.

Intermediate and Junior Topics

BY REV. A. T. MICHLER.

INTERMEDIATE TOPICS

MARCH 7.

Jesus in the Garden.

By Rev. C. M. Teufel.

Mark 14:32-49.

Parallel Passages—Luke 22:39-46 and John 18:1-12.

Memory Passage—Acts 21:13, "Then Paul answered, What mean ye to weep and break mine heart? for I am ready not to be bound only but also to die at Jerusalem for the name of the Lord Jesus."

The Lesson Developed—Jesus and His disciples came from the Lord's Supper to the Garden of Gethsemane where often He had spent pleasant hours with the disciples. But now it became the scene of His great prayer in which He agonized and likewise where He witnessed the failures of His disciples and the awful treachery of one of His own band, Judas.

He took with Him near to the place of prayer three of His disciples requesting them to watch with Him. Then thrice He prayed with such earnestness to God that God's Will might be done in His life and at that special time when His enemies were so bitter that as Luke says His very sweat was red like blood. His disciples in the meantime failed Him and slept while He suffered. Finally victory came to Him and calmly He went forth to meet those who came to arrest Him.

His peace of soul, mind, and features was all the more remarkable because at the head of the arresting band was one of His beloved twelve disciples, Judas Iscariot, who had agreed for money to lead His enemies where they might arrest Jesus, and who, also, used the kiss the token of love as the sign of betrayal.

Jesus offered no resistance to the arrest, forbade His disciples to make any, and plead for the safety of His apostolic group of followers. He was bound like any ruffian and led away to trial.

Trace in the Garden Jesus as He appeared in prayer. Read how he acted when He noted the faithlessness of His disciples. Read of the great truth He offered them in rebuke.

Compare Jesus as He went into the Garden, Mark 14:33, with Him after He won His victory through prayer, Mark 14:42.

Compare Jesus here with His enemies. Jesus is unarmed, unafraid, yet fills His enemies with awe while His enemies are armed and though armed show fear.

It was a great victory Jesus won in the Garden of Gethsemane and it meant everything to us even now. For in this garden somehow the final act or step was taken on the part of Jesus that made our salvation possible. He prayed "Thy will be done" that He might do God's will and save us from sin in its penalty and control and for eternity with its everlasting life.

Suggestions—Secure a copy of the beautiful picture or painting, "Christ in Gethsemane." If such a painting is somewhere in your church adjourn your meeting to make a study of it. Also have some one from the Bible Dictionary read an account of this garden. Discuss the different kinds of victories. Is it true that this victory won by Jesus is greater than that of any great army or nation?

MARCH 14.

Jesus Offering Himself.

By Rev. C. M. Teufel.

John 18:28-38.

Parallel Passage—John 10:14-18.

Memory Verse—John 10:18, "No man taketh it from me but I lay it down of myself. I have power to lay it down and I have power to take it again. This commandment have I received of my Father."

Lesson Development—The Scripture passage for our lesson gives us the accounts of Jesus' first experiences before Pontius Pilate. The Jews knew that their law could not dispose of Jesus in the way they wished. Yet they could not bring a charge before Pilate which would persuade the latter to sentence Jesus to death, the penalty which they wished inflicted. Yet Pilate could see no reason for the arrest or trial of Jesus and in his private conversations with Jesus his opinion was strengthened to this effect, and especially so as Jesus made deep impressions upon him.

Our subject from this passage is "Jesus Offering Himself." However, if it is read carefully it might seem as if His offering was one forced upon Him and not one of His own desire. It seems compulsory rather than voluntary.

Reasons for belief in the compulsory offering are found in verses 28, "they led Jesus," 30, "we have delivered Him up," 35, Pilate's words, "Thine own nation and chief priests have delivered Thee." (Read verses in full referred to here.)

Further study will show, however, that Jesus offered Himself and did so voluntarily. For instance, He foreknew His death as verse 32 shows. He had forces of great power which He refused to call to His aid, Matt. 26:53. He could have escaped as He did before, Luke 4:29-30. His victory in the Garden of Gethsemane was to give the power to offer Himself. He rebuked those who sought to prevent His arrest, John 18:11. Further, John 19:11 clearly proves it, "Thou couldst have no power at all against me, except it were given thee from above," and this read in connection with the memory passage will show how fully His offering was voluntary.

Thus it is seen Jesus offered Himself. But why did He do so? Our catechism gives it beautifully, "That we may be Christ's, live under Him in His Kingdom, and to serve Him in everlasting righteousness, innocence, and blessedness."

Suggestions—Secure examples in life and history of the abuse of power, showing then in contrast the foolishness of showing power just to display it.

MARCH 21.

Jesus Rejected.

By Rev. C. M. Teufel.

John 19:1-16.

Parallel Passages—John 18:39-40. Luke 23:1-25. Matt 27:11-28. Mark 15:1-15.

Memory Verse—Matt. 21:44, And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall it will grind him to powder.

Lesson Development—The rejection of Jesus by the Jews is not shown by one act but by a series of acts and decisions.

First—In accord with John 18:40 when they

chose Barabbas, a robber, in preference to Jesus.

Second—John 19:5, when Pilate brought forth the mock-crowned Jesus, saying, "Behold, the Man," seeking to arose their sympathies, they instead cried, "Crucify Him."

Third—John 19:12, as Pilate make repeated efforts to release Jesus they finally checked the efforts by stating to Pilate, "If thou let this man go, thou art not Cæsar's friend," and Pilate was very fearful of the charge of treason against himself.

Fourth—John 19:14, Pilate persuaded that Jesus was all He claimed to be brought Him forth and said, "Behold your King," hoping still they, themselves, might discern the kingliness of Christ, but they only cried the more madly, "Away with Him, Crucify Him."

Fifth—Pilate then in a final choice asked them, "Shall I crucify your King?" Then the Jews who prided themselves on their freedom and who never really admitted they had a king, swept aside all pride and all love of liberty, and publicly declared, "We have no king but Cæsar."

Sixth—The fullness of their rejection of Jesus was in the acceptance of Him for the purpose of crucifying Him which they did according to John 19:16.

The Jews, moreover, rejected Jesus for the very reason we accept Him. Their hatred was aroused because He claimed to be the Son of God. However their very spirit of hate towards Him blinded them to all the things He did and said which would have convinced them that He was the Son of God and all He claimed to be. John 7:17.

It is worthy of notice, though, that again and again throughout Jesus' earthly life He gave them opportunities to accept Him and at the very last God made it very hard to reject Him but they did. Oh, for responsive hearts!

Suggestions—As this lesson occurs during the Lenten season when many Intermediates are facing confirmation, let prayer and speech be made that confirmation may mean nothing less than the acceptance of Jesus Christ as Lord and Saviour. To any indifferent make it clear that the opportunities for accepting Jesus Christ are most fruitful early in life, and at that time the only safe time for accepting Him. Get data on the average age of confessing Christ. Find persons prominent in the Lutheran Church, past and present, who decided early for Jesus.

MARCH 28.

The King in His Own City.

By Rev. C. M. Teufel.

Matt. 21:6-17.

Parallel Passages—Mark 11:1-11. Luke 19:28-46.

Memory Verse—Philippians 2:11, And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Lesson Development—Our subject refers to a King and to a city. The city is Jerusalem and the King is Jesus. Jerusalem, a king's city, and Jesus, the King of all, had a special right to call Jerusalem His own city. The account of the occasion in which He might have claimed it is given in our lesson.

His entrance into the city was one of triumph though seated on the lowliest of animals. His pathway was strewn with the garments of the adoring people, and with the palm-branches symbolizing His victorious march, while the multitudes heralded Him in glorious hosannas.

This splendid ovation as He rode along would indicate that the great city which was the center of Jewish power was ready to crown Him King. The city, indeed, was moved.

The acts of Jesus as we compare the various accounts of this entrance are interesting. The first act is a strange one for Luke 19:41-44 tells us He wept over the city because it knew not what was for its peace.

Then His next move was to enter the Temple, the center of worship, and cast out those who conducted a business, using the Temple merely for increasing their gains. Jesus' charge was they had made the Father's House a den of thieves instead of a house of prayer. This act would show the King desired His own city to have a pure source of religion.

He also healed the blind and the lame brought to Him in the Temple, showing Him interested in the unfortunate of His city.

He received, too, the praise of the boys and girls. As we compare what these said to Jesus on this occasion with what the angels said when He was born at Bethlehem a beautiful circle of influence is shown us. Luke 19:38 with Luke. 2:14.

And yet the city, His own city, did not crown Him the King. His reception as He entered the city, and His acts of understanding and power, would lead us to expect. And why? Was it because the ruling class alone opposed Him in the presence of His triumph? We hardly think so. One real cause was that the people were really not ready for Him in spite of all their demonstrations. For to them as Matt 21:11 states, He was still only "Jesus the prophet of Nazareth of Galilee." To receive Him as He deserved it was needed He be known and accepted as Peter stated in Matt. 16:16 and John 6:69, "The Christ, the Son of the Living God."

Suggestions—How is Jesus crowned our King? Have displayed the Conquest Flag. Urge a clear and growing knowledge of Jesus. Find in history records of triumphal entries.

WHY I AM A LUTHERAN

(*Continued from page 12*)

Thirty Years' War tha Protestantism might live. She has given to the world not only great theologians and great pulpit orators, but she was the first among Protestants to enter the Foreign Mission and Inner Mission fields. She has given to the world great universities and colleges, writers of most precious hymns and devotional literature. She was among the first to come to the shores of this great nation; her sons were the backbone of Revolutionary days, and from those days to this she has given to America thousands of her best citizenship. In the recent war her sons stood by Old Glory to the number of about 350,000, and her work among the soldier and sailor boys was excelled by none. And today she stands third among the Protestant denominations of this great land and first by some forty millions in the world, with a work in missions, education, charitable institutions, second to none. We repeat, we want to be a part of such a body of Christians for we believe that by working through her channels of activity we can do the greatest amount of good to humanity and help to hasten the day when the gospel of Christ in its purity will be known throughout the world.

JUNIOR TOPICS

MARCH 7, 1920.

(Missionary.)

"Making Life Over for the Chinese."

By Miss Brenda L. Mehlhouse.

(This topic is based on the Junior book "Mook" and the Junior Quarterly, both of which can be ordered from the office of the Luther League, 846 Drexel Bldg., Philadelphia, Pa. The topic has been prepared by the Literature Committee of the Woman's Missionary Society of the United Lutheran Church in America.)

Program—

1 Silent prayer.
2 Opening song.
3. Topic—Making Life Over for the Chinese.
4 Scripture lesson—Psalm 27:1-14.
5 Impersonate "Dai Kai" (Junior Quarterly) or Chapter 5.
6 Talk by a member of the Women's Missionary Society, contrasting the care of the sick in the Christian and Chinese way. State some of the medical work of interest to boys and girls.
7 The Story of the Second Golden Wish (page 113 of textbook, also Junior Quarterly. To be given by a Junior.)
8 Other impersonations.
9 Prayer—by superintendent, followed by sentence prayers by Juniors.
10 Presentation of China books. Suggestions for a letter to a boy or girl in China to be written at home and brought to the next meeting.
11 Minutes of last meeting read and approved. Old business. New business.
12 Roll call—respond with a verse of Scripture beginning with C.
13 Song.
14 Offering.
15 Recite poem—"The Chinese in Our Land" (see below).
16 Closing prayer. "God be merciful unto us and bless us, and cause His face to shine upon us, that Thy way may be known upon earth, Thy saving health among all nations." Amen.

Invitation—The Junior Missionary Society (Junior Luther League) will meet ——— at ——— in ————Lutheran Church. Come and see our China books and meet our Chinese friends. ———— ———— president.

Poster—A peanut Chinaman. (Use real peanuts, or draw peanuts, to make the figure.) "Ten little peanuts all in a row, Make one little Chinaman, When mixed up so. A nice fat long one for a trunk so plump, A bulgy round one with a head like a lump, Two for an arm and two for a leg, All strung on a string and never a peg." Use strips of blue paper for the lettering and let it be done in Chinese fashion.

Poem—

THE CHINESE IN OUR LAND.

I come from a land that is over the sea,
And in this land you call me "The heathen Chinee,"
You laugh at my ways and my long braided hair,
At the food that I eat, and the clothes that I wear.

Are you little Christians—you Melican boys—
Who pelt me with stones and scare me with noise?
Such words that you speak and such deeds that you do,
Will never make a Christian of heathen Ching Foo.
I may turn from my gods to the God that you praise,
When you love me, and teach me, and show me His ways. —*Anonymous.*

MARCH 14, 1920.

Jesus Prays for Us.

By Mrs. M. Haller Frey.

Scripture Lesson—John 17.

Memory Verses—John 17:3-15-17.

Lesson Taught—Jesus knows all who believe and obey Him. His prayers help us to overcome evil and make us strong. With this help we can do great things.

Lesson Developed—Sometimes, when reading our Bible, we hurry and skip over a chapter or two, and when we are through we don't know anything about it, do we? Big folks as well as Junior boys and girls do this and what good things we miss! Suppose we read this chapter very slowly and see how many treasures we will find.

First of all we find that this whole lesson is a prayer for all who believe in Him. That means you and I, if we are sincere when we say we love Him. His prayers won't help us very much if we confess Him with our lips but don't have Him in our hearts for it is through our heart only that we can hear His voice.

Let us stop at the third verse. Eternal life through the only true God and His Son Jesus Christ. So simple yet so wonderful! China, Japan and India have many gods but they are all false gods. There is only one true God and Jesus prays that we might know Him and have life everlasting. If we are not sure that we know God as the true God and His Son Jesus as a Friend wouldn't it be a splendid plan to ask someone to make us acquainted with them?

Now we come to another guide-post which stands in the fifteenth verse. Oh, no, Jesus doesn't pray that God shall take us away from evil but that we should be kept from sin. Temptations met and overcome mean strength to the victor. We are not to shun companionship and shut ourselves up so that we may avoid evil. We must go out and face the world, taking His name for a shield. Sin cannot face the name of Jesus.

If the boys and girls in all the Junior Leagues would learn and realize that Jesus prays for them what wonderful things could be accomplished? We wouldn't be afraid to tackle any job if we really believed that He was praying for us and helping us. We would be so busy doing the little things required of us that before long we would find that we are doing big things for big things are the results of little things faithfully done.

Hints—Have three Juniors memorize the memory verses before the meeting. Ask the following questions and have them respond with the verses memorized. What is life Eternal? Does Jesus want us to seclude ourselves to keep from sin? How can we alone be made pure?

MARCH 21, 1920.

Jesus in the Home.

By Mrs. M. Haller Frey.

Scripture Lesson—Luke 10:38-42.

Memory Verses—Psalm 27:4, 11.

Lesson Taught—True success in life is obtained by sitting at the feet of Jesus and there learning from Him how to live. We must not be so busy with our many duties, excellent as they may be, that we forget the source of our strength.

Lesson Developed—Mary and Martha entertaining Jesus! What a privilege that was and what a joy! I fancy I can see Martha busy about the house making everything pleasant for this delightful guest. Mary, however, I see sitting at Jesus' feet, listening to gracious words of love and wisdom. Martha misses all this in her anxiety to please her guest. Material things came first, Jesus second.

Jesus will be in all the homes that want

Him. He stands at the door and knocks, only waiting to be invited in, just as in the time of Mary and Martha, and happy are the homes whose doors are opened to Him. How His presence beautifies and enlightens! Charming indeed are the homes which have Jesus for an abiding guest! Do we have Him in our homes?

Sometimes we make mistakes as did Martha. She was so busy working she forgot who she was working for. Her best Friend was there and she devoted her time to His material wants when He was waiting to give her possessions which could never be taken away. How like so many of us today? So busy with our duties, our work at school or for the League that we sometimes forget that Jesus wants us to draw a bit closer to Him to get wisdom and inspiration to do His work, for no matter what we undertake we must be influenced by His teaching if we would have it a success.

Bringing her complaint of Mary's negligence to Jesus, she is met by a loving rebuke. Jesus knew Martha loved Him, but He knew also that she was troubled about things of small consequence. Just as in our day, we sometimes worry and fret and complain about so many little things. We all have done so, haven't we? Forgetting that Jesus would have us depend on Him, learn of Him for through Him all things will be made right.

What a splendid lesson this is! So easy for boys and girls to understand. So practical for we can all follow it. Mary chose the one thing needful. So can we choose the good part that can never be taken away. That which we learn now concerning Jesus, will stay by us as long as life shall last. Let us make sure Jesus is in our homes and then let us listen to what He has to say. We can listen to Him in our homes, in the Junior meetings, every place where people meet to talk of Him. And the best of all is that none of us are too young to understand what He says.

Hints—Give an account of other homes Jesus visited found in Luke 19; 1-6. Luke 24:29.

Compare the homes where Jesus is a guest with those who are without Him.

MARCH 28, 1920.

Jesus in the Holy City.

By Mrs. M. Haller Frey.

Scripture Lesson—Matt. 21:1-11.

Memory Verses—Matt. 21:9-10-11.

Lesson Taught—All honor and praise belong to Jesus. We praise Him best by being true to Him. Our lives prove our love better than our lips. May He enter the heart of every boy and girl and reign supreme.

Lesson Developed—Don't we all love to go to Church on Palm Sunday morning? We love to see the palms waving and hear the songs of praise. We feel so good and happy and full of love for Jesus whose one day of honor and glory we celebrate today. He had so few joys while here on earth, so we feel happy for this one day of honor and glory. May we keep this love for Him continually in our hearts, always remembering that He is the King of our lives.

I sometimes hear boys and girls say they find the lessons so hard they cannot understand them. I think this lesson is so easy and so full of good things. Suppose we dig into it and see what we can find.

First we find a prophecy fulfilled. In Zechariah 9:9, you can read about it. Many years before Jesus' birth Zechariah foretold the event of Palm Sunday. Once more that proves that Jesus was the promised Messiah. I think that is interesting, don't you?

Then again, we find that the disciples "went and did as Jesus commanded them." Obedience. Perhaps if they had disobeyed the prophecy would not have been fulfilled. Little things mean so much in our lives. They are but the stepping stones to greater things. Let us practice obedience in all things.

Then we see great multitudes following Jesus as He rode into Jerusalem on the colt, which was a sign of royalty in that day. Jesus, the King! Shouts of Hosanna and praise ascend from the multitude. The whole city was moved and people asked, "Who is this?" and the answer came, "This is Jesus the Prophet."

Jesus for one short day had the glory and honor which belonged to Him. It was soon forgotten by all but a few. Praises were soon changed to cries of "Crucify Him." Songs of joy were soon changed to songs of hate. What a lesson for us! When we sing praises let it be from the heart. As the heart is so will our lives be. Let us be true to Him.

Hints—Hunt passages in the Old Testament containing prophesies concerning this event. Have the children read them. Explain simply each passage when read to avoid confusion in the minds of the children.

SUFFER LITTLE CHILDREN

(*Continued from page 10*)

assigned by the headquarters of this organization. Letters have then begun to pass back and forth, and soon the sad heart of the little protege has grown warm and happy again. Fortunately children forget!

With the war "over," other interests have seized upon the world, and these little hungry, homeless children are in danger of being forgotten. Their faith in God, their whole attitude toward the world in whose government they will some day have a part—if they live—depends upon the spirit of that world now toward them. Is it to be the spirit of Christ which said "Suffer little children to come unto me," or the spirit of the Pharisee who passed by on the other side?

These children should not be considered the children of any one country—even if it were as rich as France is poverty-stricken after the terrible destruction of war—but wards of a world made safe through their fathers' sacrifice.

If every Christian in the United States would give just $1.00 to help care for these little ones, their problem would soon be solved; and if all those who are able to do so would make themselves responsible for just one child for a year ($36.50) a new belief in the providence of God, a new love and thankfulness, would wipe out the memory of horror and suffering and the unthinkable atrocities which these children have witnessed.

For information as to donations and adoptions, write to Mrs. Walter S. Brewster, chairman Special Campaign Committee, Fatherless Children of France, 410 S. Michigan Avenue, Chicago. A little booklet of letters from French children will be sent to anyone interested who will inclose a stamped self-addressed envelope.

[Possibly a League could undertake the support of a child.—EDITOR.]

Junior Notes

ROYERSFORD, PA.—Miss Mehlhouse, Junior Specialist, spoke on November 2 to the Senior League on "The Senior League and Its Duty to the Juniors." Though not organized, the Juniors of this congregation four times a year are given charge of the League meetings, and two or three times a year are entertained. On November 1 a Hallowe'en Social, with over a hundred Juniors present, was held. Every winter there are a number of Junior Mission Study Classes.

LANCASTER, PA.—In connection with a World's Missionary Exhibit held for three days in the Y. W. C. A., where mission work the world over was depicted through curios, posters, exhibits, and demonstrations, on one afternoon in the Y. W. "gym" games of the Orient were taught to the children of the city, who gathered in large numbers to play the games of China, Japan and other Eastern countries. (Note. Missionary information through play is one of the easiest ways of reaching the Juniors.)

NORRISTOWN, PA.—On November 11 the older girls of Trinity Church gave an unique and interesting Japanese Tea in the social rooms of Trinity Church. Lanterns, Japanese flags and booths festively arranged with crepe streamers formed the decorations. A program consisting of stories of Japan and a sketch, "Sunlight or Candlelight," was rendered, and an informal social hour followed, during which refreshments were served. Curios and pictures of work in Japan were exhibited, and the Juniors, who were present to the number of a hundred, played Japanese games.

EAST MAUCH CHUNK, PA.—A Junior Luther League with sixty members has been organized here, with special monthly missionary programs and handwork at every meeting, to interest the children.

LANSDALE, PA.—The Junior Society of Trinity Church, Lansdale, celebrated its first anniversary on November 30. The evening service was given over to them and an effective program of missionary songs, recitations, drills, and exercises was well rendered. The pastor, Rev. H. S. Paules, gave a brief survey of the work and plans of the society. In this one year of its existence it has grown from forty to 125 members, has given over $25 to the various mission causes about which it was studying, and it is now looking forward to a year of increased activity. In September, a branch of this organization was formed of the older girls, known as the Junior Mission Study Class, for more advanced work. This consists of thirty-four members.

PITTSBURGH, PA.—On November 11, in connection with the Pittsburgh District convention, at the Junior and Intermediate session, a model meeting was given by the Junior League of St. Paul's Church, New Castle. There was a discussion by the Juniors on "What My League Has Done for My Church," and reports of what had been accomplished during the past year by each of the local Junior organizations of the district.

PITTSBURGH, PA.—On October 22 the Junior League of Grace Church, N. S., celebrated the twenty-second anniversary of its organization. From this League the Juniors as they have grown up have entered into all phases of Senior League and Church activity in all parts of the city. The anniversary was marked by the organization of the older children into an Intermediate League to carry on the work along more advanced lines.

CHRISTMAS ACTIVITIES—Trinity Juniors, Norristown, had a Christmas party on December 13, at which after a short business session they rendered a program of Christmas carols and exercises, played five or six Christmas games, filled twenty-five stockings, and collected about seventy-five new toys for the Mission Bands of the two Settlements in Philadelphia. Over a hundred children were present.

NORRISTOWN, PA.—Trinity Juniors, Norristown, celebrated the third anniversary of their organization into a Junior Society with a "Pink Birthday Tea" on January 31. Seated around long tables graced with three birthday cakes with pink candles, and with a favor at each place in the form of a lolly-pop doll dressed in pink crepe paper, over seventy Juniors listened to recitations by the tiniest members, violin and vocal solos by other members, a history of the Society read by the President, and an amusing account of the treasury written in rhyme by the Treasurer, to a missionary exercise, "Waiting for the Doctor," by the older girls, and to brief greetings from the pastor, Rev. A. B. MacIntosh, and the superintendent, Brenda L. Mehlhouse. After plans were discussed for the future work of the society, cocoa and cake were served by the Social Committee. This live society numbers over a hundred members, is divided into five Junior Mission Study Classes at their regular missionary meetings, and is planning to give model meetings at a series of Junior rallies to be held in their district.

SPIRITUAL DEVELOPMENT OF LUTHER LEAGUER

(*Continued from page 7*)

and has unloaded its cargo, it has the satisfaction and gain of some worthy task well accomplished. A program of work for the Kingdom, financial or otherwise, is necessary and worthy, and with such a fixed point before it the League will go forward, affording splendid opportunities for spiritual development to all who will seize them.

The *companionship* which the League offers constitutes one of the finest of opportunities for help and growth possible to the earnest Luther Leaguer. And this is so true because of the facts in the tragic lives of many today. Why is it that so many, even from good homes, go wrong? Largely because of wrong companionships. Our city missionaries will tell you, as a result of their dealings with the wayward and unfortunate, with those in trouble and in prison, with those who have lost hope and don't care, with those who are slaves to drink, and other habits, that such have become the unfortunates they are largely because of wrong companions. I can cite you a case of a splendid young man, who, after his confirmation and because of wrong companions whom he learned to know at his work, left the companionship of the Sunday school and church and is much the worse for it. This is but one out of thousands. If the Luther League did nothing more than to provide a healthful and profitable social atmosphere with the church as its center, it would be accomplishing a noteworthy work. With whom the Luther Leaguer associates and from what group he picks his friends is of paramount importance both to his home and to the church. The aggressive Luther League, therefore, presents an important influence for development in the life of the Luther Leaguer. What he does, what he thinks, how he acts is of great consequence, but how he spends his leisure time is of greater moment. Luther Leaguer, you are desirous of developing in your life the highest and the best.

Remember, therefore, that you are first of all a Christian, a learner, a worker. Remember also the glory of your ideal. Remember that for the accomplishment of a fine character you have golden opportunities in the activities and companionships of the League. In it be faithful and yours will be a rich harvest.

REVOLUTIONARY HISTORY OF FREDERICK, MD.

(*Continued from page 4*)

are now beautiful lawns. During the war the barracks were used as a prison for captured Hessian soldiers.

This article would not be complete without mentioning at least one man, the first governor of Maryland, sometimes called the War Governor, Thomas Johnson. He was a member of the Continental Congress from 1774 to 1777 and to him is given the honor of having nominated Washington as commander-in-chief of the army.

Under the first constitution of Maryland the election of a governor was by the legislature. Accordingly on February 13, 1777, Thomas Johnson was elected and on March 21, 1777, inaugurated with great pomp.

Few men did more for Maryland than Governor Johnson. Washington was his close friend and visited him at Richland in Frederick County when he was President.

His last years were spent in retirement at Rose Hill, less than a mile from Frederick City. He died in his eighty-seventh year and was buried in the old graveyard of All Saints' Episcopal Church, Frederick.

Recently his body was removed and reinterred in beautiful Mount Olivet cemetery, Frederick.

IT SURELY IS SO

Two laborers were trying to place a stone in position on the foundation wall of a new building. A crowd was standing around looking on, and each one offered his criticism and counsel freely and loudly, but did not so much as lift a finger to help.

"That reminds me of our church work," said a passer-by to his companion.

"Why?"

"Because," was the reply, "two men are doing the work and twenty are doing the talking."—*The Lutheran.*

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